Buddhist Religion Studies

Classes Nine and Ten

National Curriculum and Textbook Board, Bangladesh

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Buddhist Religion Studies, designed in the light of the National Curriculum, is enriched with contents and information suitable for their age. The textbook includes illustrations, tasks, and exercises related to contents to engage students in learning and make the field of study practical. Students will be inspired deeply by the ideals and morality of religion in studying the textbook. As a result, knowing about Gautama Buddha's Ahimsa (free from malice), amity, and compassion, means to a moral and righteous life, Buddhist philosophy, culture and tradition they will be able to make their life beautiful and caring. It is hoped that the students will be able to lead a religious life as well as be aware of their responsibility and duty in performing religious rituals and will be inspired by the spirit of universal welfare, patriotism and tolerance.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October, 2024

Prof. Dr. A K M Reazul Hassan
Chairman
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Chapter One

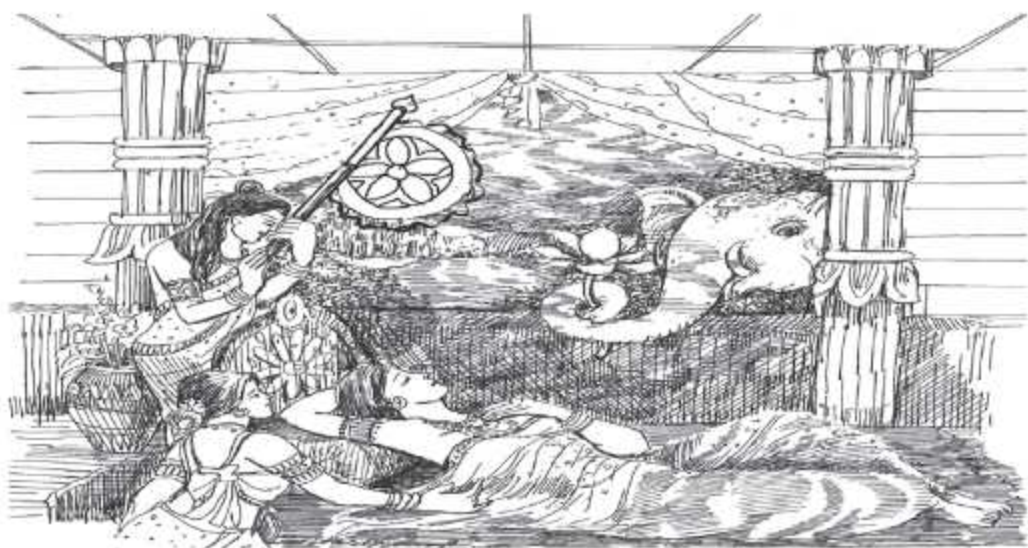
Life and Education of Gautama Buddha

Gautama Buddha is the founder of Buddhism. His philosophy of life is the basic foundation of Buddhism. During his long life of eighty years, from birth to great demise (Mahaparinibbana), he showed many rare instances of morality and humanity. In spite of being a prince, he left house and accepted the life of an ascetic to search ways for the redemption of human sufferings. He attained Enlightenment after six years of hard meditation. He discovered the ways for the redemption of suffering. He preached his new religion for the betterment of all creatures and showed that way for the redemption of suffering. His life was soaked in the essence of comapassion and pity. He became known as Mahakarunika Buddha for preaching the words of love for all creatures, non-violence, equality, comapssion and pity. His messages of great compassion (mahakaruna) inspire us to protect all creatures, both big and small, on earth. He did not neglect those who had been neglected as filthy in the society. He has established them as dignified human beings. He showed the right way to the derailed ones and led them to the right path. He freed those who used to lead a dirty life. He led the people affected by pains and sufferings to the path of highest bliss (Nibbana) and made them free from sufferings and pains. He tried to establish a peaceful society inspiring people to lead a life of morality and humanity. So, Gautama Buddha has occupied a dominant position in the history of civilization. In this chapter we will study about the life and education of Gautama Buddha.

By the end of this chapter we will be able to–

- narrate the birth history of Siddhartha;
- explain special incidents of the childhood of Siddhartha;
- explain the significance of the Cari Nimittas seen by Siddhartha;
- explain the cause of Siddhartha's renunciation and his ascetic life;
- discuss Siddhartha's attaining Enlightenment and his preaching;
- narrate the story of Buddha's attainment of Mahaparinibbana.

Lesson: One
Birth of Siddhartha

There was a beautiful and peaceful kingdom named Kapilavastu at the feet of the Himalayas. There lived the Shakkyas. The name of the king of this kingdom was Suddhodana, and the queen Mahamayadevi. There was plentiful of happiness and peace in the state. But there was no peace in the mind of the king and the queen because they had no child. They had been eagarly waiting for a child. Completing the festival of the full moon day of Ashara (Ashari Purnima), queen Mayadevi felt asleep. There was the full moon in the sky. The world around was flooded with the moonlight. The queen dreamt a very beautiful dream. Four pioneer gods from four sides arrived and put the queen to a golden cot. They carried her to the Manasasarovara of the Himalayan Mountain. There the mistresses of the gods bathed Mayadevi and dressed her with sweet scented celestial clothes. The queen also dreamt that she was lying on a golden cot. There came down a white elephant from the golden mountain beside. The elephant was carrying a white lotus on its trunk. The white elephant circled thrice around the cot of the queen. Then it penetrated the white lotus into the south side of the queen's abdomen. The queen was overwhelmed with a miraculous pleasure. At that time there was the bright full moon of Ashara in the sky.

Dream of queen Mahamaya

Next morning the queen woke up from sleep and told king Suddhodana of her dream. The king called in all his astrologers and demanded the explanation of that dream. They said 'Your Majesty, there is a good news, be cheerful, queen Mayadevi will give birth to a male child. A great man will emerge in the Sakya clan. In the long run, he will be an enlightened one and a reliever of sufferings of all creatures. Your Majesty, enjoy please.'

Days passed by this way, finally there came that happy full moon day of Vesaka (Vesaka Purnima). At that time, the queen desired to go to her father's house. The king consented and arranged her visit to her father's house. Kapilavastu to Devadaha, the path way for the queen's journey, was adorned and smoothed. The queen got into a golden bride cot (palki) with her friends and started for her father's house. In between the two cities, there stood Lumbini forest. The queen desired to take rest in that cool-shadowy forest surrounded by Shal trees, plenty of flowers and leaves and noisy with the chirping of birds. At her behest, the palki stopped. The queen walked a little ahead and stood under a Shal tree and touched one of its branches with her hand. Right then her labour pains started. The attendants cornered the surrounding area with clothes.

The light of the earth, the future Buddha Siddhartha Gautama, was born at the happy full moon day of Vesaka under the Shal tree of Lumbini forest. After long worship and prayer, the desire of the king and the queen came to reality, so the son was named Sidhartha. There is a saying that Siddhartha went forward in seven steps immediately after his birth and there bloomed a lotus on each step. At this moment, the gods around expressed their cheerfulness. Siddhartha took his birth on earth. There is saying that the Bodhi tree of Gaya, Rahul's mother Gopadevi, Cari Nidhi Kumbha, four noble elephants (Cari Mangala Hasti), Horse king Kanthaka, Sarathi Channa, and Minister's son Udayee also were born on the same day. All of them had a special relationship with the life of Siddhartha.

Birth of Siddhartha in Lumbini Forest

The queen returned to Kapilvastu with the little prince amidst pomp and train. The kingdom was flooded with happiness. The city dwellers engrossed themselves in great festivity. But a shadow of gloom came down to their happiness. Queen Mayadevi died after seven days. Step mother Mahapajapati Gautami took the responsibility of child Siddhartha's upbringing. She was the sibling of Mayadevi. As he was reared up by Gautami, he was known as Siddhartha Gautama. Throughout the world he is known as Gautama Buddha.

Activity
Describe the birth-story of Siddhartha

Lesson: 2
Childhood

After the birth of the prince Siddhartha saint Ashit came to see him. He was also known as the great saint Kaladevala. He was overwhelmed to see the little prince and first expressed his delight. After a while his two eyes turned wet with tears. The king asked anxiously what was the cause of this sudden pleasure and pain. Saint Ashit said, 'Your Majesty, this prince will become the Enlightened Buddha, he will show the world the ways of redemption from sufferings. For this, I was

delighted. But I am old. I will not be fortunate enough to listen to the amiable sermons of Buddha, I will die long before. That is why my mind is filled up with sadness.'

Siddhartha was growing up with great care and attention of his step mother Gautami. Pet hare, fawn, swan and peacock were his playmates. His childhood days were passing joyfully in the exquisite environment of the palace and garden. The king did not want the prince to be out of sight. Once there held a ploughing festival in the city. That day the king, the bureaucrats and the noblemen inaugurated the cultivation work of the whole year driving ploughs in their own hands. The king attended the festival with the prince. There the prince noticed that the birds and the frogs were eating up the insects coming out of the wet land because of tilling. A snake came and devoured the frog. Again, a kite flying from somewhere pounced upon the snake and took it away. What happened in front of his eyes made Siddhartha very anxious. He started thinking of the cruelty of human beings and animals for their survival and went to solitude, away from noise and crowd. He absorbed himself in deep meditation sitting under the shade of a huge Jambutree. In the mean time ploughing festival was over, then it was time for everybody to return home. But where is the prince! After searching all around, he was found absorbed in deep meditation under the shade of the Jambutree. The face of the prince was dazzling in a celestial light. The king and the others were wonder struck and overwhelmed at that sight. Everybody along with the king was perturbed at that incident. King Shuddhodan again remembered foretelling of saint Ashit. After the break of meditation the king returned to the palace with his son.

His education life started under the great scholars. His first learning started with Brahmin son Vishvamitra. At the outset of learning alphabet, he showed a mark of peerless talent. When he uttered each alphabet, immediately, he uttered a moral sentence containing the same alphabet. Gradually, he attained efficiency in many languages, scriptures and 64 types of calligraphy. He also mastered the scriptures like Puranas, History, Yoga, Vaisheshika, Nyaya, Mathematics and the science and art of medicine. Simultaneously, he successfully mastered the art of politics, hunting, horse-riding, archery, driving etc. as a kshatriya (warrior). Yet he showed some exceptional behaviour. For example when he nearly reached victory, he let loose the reins to give opportunity to Devadatta, His competitor, to win. Once he went on hunting but set the prey free although it was in his reach. At this, his companions got annoyed but he was pleased as the life of a helpless fawn was saved.

The mark of Siddhartha's talent was found in his very childhood. Siddhartha, with his merit settled the crisis created with water of the river Rohini flowing between the kingdoms Kapilavastu and Devadaha. A huge tree fell on the River Rohini and created obstruction to its flow. As a result, the whole water of the river began to flow towards Kapilavastu and Devadaha was being deprived of water of the river. People from both the cities tried hard to move the tree away but in vain. Paying heed to the hue and cry of a lot of people, Siddhartha who was playing nearby arrived at the spot with his group.

The Sakya youngsters failed to move the tree despite their heartfelt effort. Then Siddhartha ought to hold of the top of the tree and pulled with full force towards the current. At this, the part of the tree which was lying on earth, moved with mud from the horizontal to a vertical position making the water flow unobstructed. The prince reached his youth from his boyhood. Quickness and agility is the characteristic of this age. But Siddhartha was different in his behaviour. He often passed his hours in the touch of nature in a peaceful mind. Sometimes, he left the company of his playmates and engrossed himself in deep meditation.

One day the prince was enjoying the beauty of nature sitting in the garden. A flock of white swans was flying through the blue sky. Siddartha was amazed to see the sight. Suddenly, a swan struck by an arrow fell down on his lap. The bird was moaning in pain. The heart of Siddhartha was flooded with pity at the painful sight of the arrow stricken swan. He removed the arrow with care. He nursed and cured the swan. At that time another prince Devadatta came and demanded the swan. He said, 'Prince, the swan is mine. I shot it. Return me my swan'. Siddhartha did not return the swan. He said, 'you wanted to kill the swan by throwing arrow. I saved its life. Whose right is more? Who wants to kill or who has given life?' Devadatta did not pay heed to the logic of the prince. To settle the conflict, the case was taken to the elders. The elders supported the logical reasoning of Siddhartha Gautama and said, 'the prince is right. The giver of life has a better claim on the swan.' Siddhartha cured the swan and set it free.

The amiable behaviour, generosity, friendly manners, his talented foresight won the hearts of all the palace dwellers and the common subjects. He became favourite to all.

Activity

Describe any one event of Siddhartha's childhood

Lesson: 3
Siddhartha Gautama and Gopadevi

Siddhartha Gautama was at sixteen. Seeing indiference and aloofness of the son, kind Suddhodana wished to tum his son to family life. He arranged a Sayongbara ceremony. The prince Siddhartha sat in the royal meeting with Ashokabhanda at his side. The beautiful princess and the brightest dames from different states came by turns. The prince gave away diffrent gifts to them from Asokabhanda. The whole day passed away. Asokabhanda became empty. The prince could choose none of the princesses. He was about to leave his seat. Just at that moment entered the beautiful and sweet smiling princess Jasodhara Gopa of the neighborhood democratic state Koliya. Asokabhanda was exhausted. The prince felt hesitated. Then, with a smile on her face, Jasodhara Gopa, the daughter of Dandapani, asked, 'Is there no gift for me?' In a moment, Prince Siddhartha adorned Gopa Devi's finger with his own ring. At that sight, every body present in the meeting was overwhelmed with joy.

King Suddhadana sent a formal proposal of marriage of his son to Gopa's father Dandapani. Dandapani was glad to receive such proposal. But he informed that according to the custom of their clan, the wooer of their daughter should have to prove his excellence in horse riding, archery, sword playing etc. So, Prince Siddhartha involved himself in a competition with the Kshatriya princes from home and abroad on an appointed day. He proved his excellence in horse riding, archery, sword playing-in all one by one. On the stage Gopa garlanded Siddhartha as her bridegroom. Companion of Bodhisattva for life beyond life, Jasodhara Gopa was tied into wedlock with Siddhartha Gautama. King Shuddhadana celebrated his son's marriage ceremony in great ostentation and festivity. Gautama turned to family life. The king also became free from anxiety.

The days of the prince Siddhartha and the royal wife were passing very happily in magnificent palaces built in the flowery gardens noisy with the chirping of birds to suit each different season. There was no pain or suffering anywhere. The world seemed full of joy.

Activity
How was the king relieved of tension?

Lesson: 4
Encounter with the four *nimittyas*

One day Siddhartha decided to go on a tour. King Suddhadana made arrangements for a cheerful tour for his son. The prince went out to travel around the city with charioteer Channa. He took his dear horse Kanthaka with him. They traveled far away. The city was well decorated, the city dwellers were well adorned and happy. Everybody welcomed the prince with pleasure. He advanced a bit far. Suddenly he noticed an old man, weak and white hair, with a senile body walking with lot of efforts with a stick in his hand. Siddhartha asked Channa, 'Who is this?' White hair, flabby skin and senile body?' Channa replied, 'He has become old because of age, when age increases, one day everybody gets old and weak.' Siddhartha thought, will I become old someday? Will my dear Gopadevi also become old? He told Channa to move around the chariot. I will not travel anymore today.

Next day again he came out to travel around the city. He came outside the city and saw that a man was wailing beneath a tree, his eyes and face looked pale in pain. Siddhartha again asked Channa, 'What has happened to him?' Channa informed, 'All human beings are subjected to suffer from illness someday.' The prince again became sad. He engrossed himself in deep thought. That day also he returned to the palace. Returning to the palace, the prince began to think of that old man and the sick man. Will everybody become such old? Are all men subjected to such sufferings being attacked with diseases?

In this way, the thoughtful Siddhartha came out to travel around the city on the third day again, with charioteer Channa, riding on his horse Kanthak. When he came to a little distance outside the city, he saw some people going bewailing carrying a dead body on their shoulder. Seeing the group of mourners, Siddhartha asked Chhanna, 'What has happened to them? Why are they crying?' Channa replied with a sad heart, 'they are carrying a dead body. The dead was their near one. They were bewailing at the death of their dear ones.' Siddhartha asked again, 'Will the bewailing bring the dead man back to life?' Channa said, 'No, the dead never get back to life.' He asked again, 'Will all men die like this?' Channa replied, 'Yes prince, all who are alive will once die.' Siddhartha was very sad seeing this pitiful plight of the creatures on earth. He returned to the palace with a sorrowful heart.

On the fourth day, he came out to see the city again, and went far away outside the city where he came across a meditating ascetic in a solitary place under a big tree.

Siddhartha felt attracted to the sight of this steadfast, calm and contemplating ascetic. He asked Channa, 'Who is he? What's he doing?' Channa replied, 'He is a ascetic who has left everything. Giving up the attachment of his family, he has been meditating to know the truth. At once a feeling of monkhood awakened in Siddhartha Gautama.

He found himself in a monk. He took a vow to search for the ways of redemption of sufferings, decrepitude and disease of the world. He ordered Channa to turn the chariot back.

Traveling around the city, Siddhartha fully realized the catastrophic end of human life encountering the decrepitude disease, death and the monk. These are called the encounter of the Cari Nimmittas philosophy by Siddhartha.

Activity

Describe what are the Cari Nimittas

Lesson: 5
Siddhartha's Renunciation

Renunciation of Siddhartha

Siddhartha Gautama could not find any peace in his mind after seeing the four causes. All the while he lost himself in deep contemplation. That very scene of the youngster ascetic engrossed in deep meditation made a lasting impression on the mind of Gautama. He decided to leave home in search of ways of emancipation from sufferings. He thought of taking permission from his father before leaving home. He went to his father and expressed his decision. Listening to his son's words, the king felt as if he were thunder struck. He controlled his feeling with much effort and asked his son, 'who is dearer than his own life, you are the prince of the kingdom of Sakya, the heir to the throne, for what you want to leave home?' Siddhartha said in reply. 'If you can ascertain me four things, I will not leave home.

1. I will never be broken down with old age, I will be evergreen;
2. I will never be affected with disease;
3. Death will never snatch away my life; and
4. I will attain inexhaustible wealth.

Listening to his son's condition, the king was surprised and said, 'It's impossible! Decrepitude, illness, death can not be prevented by anybody, rescind this conditions, son.' Siddhartha said, 'Death also can separate us at any time. A house on fire is to be left. I am determined to renounce home.' The king got to realize that the son is adamant accomplish magnanimous tasks, he can not be bound any more. He told with a saturated tone, 'Son! Let your desires be fulfilled. Siddhartha left his father's room with tearful eyes making obeisance to his father.

In the meantime, a son was born enlightening the lap of Gopa Devi. Hearing the news of his son's birth, Gautama absentmindedly uttered, 'Rahu is born, a bond is created.' King Shuddhodana came to know it from a messenger and named his grandson Rahul.' On this side Gautama took the decision that this tie is to be broken. On the other side, the king arranges singing and dancing to keep Gautama in a cheerful mood. But Siddhartha could not pay attention to pleasure making, he fell asleep. The dancing maids also hesitatingly fell asleep here and there seeing the prince in a sleeping state. Gautama woke up and became annoyed looking at the dancing maids sleeping in a disheveled posture. He took decision, 'Right today I will have to leave the house'. It was the full moon night of Ashara. The city was flooded with full moon light. The prince went to Gopa Devi's room for the last time. He found that his baby son was sleeping with his

mother. Looking at the innocent face of his son he felt a kind of love. He thought, he would caress his son. But if he tries to fondle the son, Gopa may wake up. He controlled himself. He came out of the house silently. He woke his charioteer Channa up. He ordered him to prepare the horse. Channa brought forth Kanthaka, the horse king, well prepared. Siddhartha Gautama rode on Kanthaka and drove away out of the town. Then he reached on the bank of the Anoma. This is the time for farewell. Gautama got down from the horse back and cut his long hair with his sword. He put off his royal dress and ornaments. Giving the crown to the hand of Channa He said, 'Give it to father.' He ordered to give the royal dress and ornaments to the hands of his mother, His shoes to Gopa Devi and his golden sword to his son Rahul. He ordered, 'Channa, now you return.' Parting with Gautama was so heart rending to Kanthaka that it died at once. Doleful Channa returned to Kapilavastu. The prince left his house and royal happiness and became an ascetic. Gautama started walking alone by the side of river Anoma towards the deep forest. This renunciation of Siddhartha at the age of twenty nine and at the hour (tithi) of Ashari full moon is known as the Mahabhinikkamana in Buddhist literature.

Activities

What were the conditions given to his father before Siddhartha left home?

Why Siddhartha's son was named Rahul?

Lesson: 6
Attaining Buddhahood

Leaving the palace Gautama came to the lap of nature surrounded by river, forest and hills. Spending a few days in the hermitage of the sages He reached Vesali. Here he became a disciple of saint Alara Kalama and learnt philosophy from him. He practised the seven stages of meditation (Samadhi). But his thirst for knowledge remained unquenched even under him. He returned to Rajageha. Here he remained in the cave of Ratnagiri hill for a few days. He tried to gather knowledge from those saints. This cave was the abode of many saints. One day while collecting alms, king Bimbisara felt attracted to this young ascetic. He called for him to the palace. He requested him to leave the hard ascetic life and

offered him high official post in the kingdom. But the person who has left the throne, can the offer of higher post or wealth deviate him from his mission? He has already abandoned the royal flamboyance.

He practised religion under the renowned contemporary religious teacher called Ramaputra Rudraka. Time came when he gained equivalence with his teacher. Simultaneously he realised that through the teachings of his master and the method of worship is of higher level, it is not possible to earn the true knowledge with it. He left the Rajageha taking leave of his master. Saint Alara Kalama's three disciples' Kondanya, Vappa and Assawjit and master Ramaputra Rudraka's two disciples Mahanama and Vaddiya joined him.

He walked far away from the Rajageha and reached Uruvela. The place was surrounded with the beautiful scenery of nature. He came to a village called Senani. There was deep forest beside. River Neranjana was flowing there. Another name of this river is Falgu. Solitary nature was always a thing of attraction to Gautama. So he liked the place very much. He decided that he would be absorbed in divine contemplation right here to know the end of sufferings.

Six years have gone by in deep meditation. His glamorous body turned lean and thin. He became unable to walk or move because of his physical weakness. He became so weak that one day he could hardly get out of water after bathing in the river. With lot of efforts he caught hold of a branch of a big tree and managed to get on to the shore. He could realize that ceaseless meditation would lead him to death. He will not be able to know the ways of redemption from sufferings. He felt that the true way of meditation would be to eat bit by bit and adopt the middle path. Neither

Meditating Siddhartha Gautama

laborious meditation nor life of luxury is favorable for redemption of sufferings. For this reason, he adopted the middle path.

Sujata offering sweets (Payes) to the Buddha

The five disciples Kaundinnya, Vappa, Bhaddya, Mahanama, and Aswajit, left the company of sramanera Gautama to see him eating food. One day he sat under a large Banyan tree after having bath. Then a house wife named Sujata of the village Senany offered him Payes. Gautama accepted the Payes of Sujata. That day was the full moon day of Vesakha. Eating payes he again started meditation. He committed to himself that he would not leave this sit before achieving enlightenment.

In the sky, there is the full moon of Vesakha. Determined Gautama is engrossed in deep meditation at the foot of the banyan tree. He is in a state of meditation in search of ways of redemption from sufferings. The earth reverberated. Mara, the symbol of evil force like covetousness, cravings and desires, fearfulness etc., got afraid of such a vow of him. To deviate him from his goal, Mara with his groups made manifold efforts. There was a terrible fight between Buddha and Mara. Rati, Arati and Trishna-these three daughters of Mara attacked the meditating

Bodhisattva with pushpadhanu and pancashara. They made different gestures and did fraudulent activities to break his meditation. Then He started a debate with Mara. He declared in a firm voice, 'If the hills and poles displace, the whole earth turns empty, if the whole stars fall down to earth with other heavenly bodies and Indra, if all creatures on earth become unanimous and the great sea dries up, he will not move a bit from this seat. In the battle, Mara was defeated to Sakiya lion. Gaining Enlightenment, Siddhartha Gautama became Buddha. Then He was thirty five.

While meditating, in the first quarter of the night, He knew His previous birth. In the second quarter of the night, He obtained celestial eyes. In the third quarter of the night, He was informed of the causes of birth, decay, illness and death. He realized the four noble truths. He discovered the Eight Noble Paths, the way to the ceasation of sufferings.

Gautama Buddha after attainment of Enlightenment.

The word 'Bodhi' means supreme knowledge. He became Buddha after the attainment of 'Bodhi' the name of the Banyan tree under which He received the Buddhahood came to be known as 'Bodhi tree'. He is known as Gautama Buddha to the world. The place at which he attained Buddhahood is known as 'Buddha Gaya'.

After the attainment of Buddhahood, His life of Bodhisattva came to an end. He obtained the wisdom of emancipation i.e. Nibbana. He noticed that lack of knowledge is the root of all our sufferings. It is possible to destroy sorrows with the destruction of ignorance.

After the attainment of Buddhahood, the rays of light arose in his body, the world reverberated with a joyful sound. Eradicating the craving, he won the sufferings; he broke the tie between birth and death. The next seven days he sat down cross-legged under the Bodhitree and felt happiness. In the second week, He stood in the North East quarter and gazed with motionless eyes at the Bodhitree. In the third week, He strolled around the Bodhitree. In the fourth week, He sat at Ratanaghara Cetiya and felt happiness of emancipation. In the fifth week, He remained meditating sitting in Padmasana (lotus seat) under the Ajapala Banyan (Nagroda) tree. In the sixth week, He meditated under the Mucalinda or Muckunda tree. In the seventh week, He passed his hours meditating under the Rajayatana tree. Here he enjoyed the happiness of attaining Magga and Maggaphala and happiness of emancipation. After seven weeks when Buddha's meditation was broken, two traders named Tapassu and Bhallika were going by that way. When they saw the enlightened greatman, absorbed in deep meditation at the root of Rajayatana, they worshipped him with honey and cake. Buddha whole heartedly received the traders' gift that are given with due respect. This was his eating of food for the first time after forty nine days when he received Sujata's porridge.

While approving their respectable offerings, Buddha preached them about his new way of redemption from suffering. The traders were grateful and took refuge in Buddha and his religion. Tapassu and Bhallika became fortunate to be the first worshippers of Buddha. As there was no Sangha formed yet, they came to be known as 'Dvi-vacika upasaka'. The seven places related to the memory of the attainment of Buddhahood such as: Root of Bodhi ((Bodhipallanka), Animesh Cetiya, Cankamana Cetiya, Ratanaghara Cetiya, Ajapala Banyan tree, Root of Mucalinda, Rajayatana tree etc. are known as seven great places in the Buddhist Scripture. The Buddhists offer their heartfelt homage towards these seven great places with great respect.

Activities
What was king Bimbishara's offer to Siddhartha?
What does it mean by middle path?
Who were the 'Dvi-vacika upasaka'?
Write the name of the seven great places.

Lesson: 7
Preaching of Religion

After the attainment of Buddhahood, Buddha decided to preach his newly found religion. For this, on the day of Ashari full-moon he arrived at Ishipatan Mrigadaba, of Saranath. At that time, His previous five disciples: Kondanya, Vappa, Bhaddiya, Mahanama and Assvajita were staying there. He preached his new religion to them. They were the first monks indoctrinated by Buddha. In the Buddhist religious history they are known as the first five disciples (panca Vaggiya Shisya). Through their initiation, the Bhikkhu Sangha was formed. Buddha's first preachings were known as 'Dhamma Chakka Pavattana Sutta'. Buddha instructed newly discovered four noble truths, eight noble paths, theory of dependent origination (Paticca Samuppada), impermanence and non-soul etc. The five disciples listened to the bewitching sermons of this new religion throughout the night with rapt attention. Buddha started to observe rain-retreat (vassavasa) in that Tapavana with his first five disciples. At that time, Yasa, son of a richman (Setthi) along with his four friends, getting annoyed with family life took the pabbajja (initiation) to Buddha. Following them fifty more youths also became (Bhikkhu) monks. After the end of rain-retreat (Vassavasa), Buddha sent the group of monks to different directions to preach this peerless religion. He said, 'Muttaham Bhikkhave sabbapashi, ye dibba ye ca manusa, tumhe pi Bhikkha ve mutta sabbapasehi ye dibba ye ca manusa, carratha Bhikkhave carikam bahu jana hitaya bahu kana sukhaya lokanukampaya, atthaya hitaya sukhaya devamanussanam ma ekam dve agamittha, desatha Bhikkha ve dhammam adi kalyanam, majjge kalyanam pariyosanamkalyanam.'

This means, 'O Bhikkhus ! I am free from all types of attachments including gods and human beings. Monks! You also be free from all types of attachments including gods and human beings. Go ye, O Bhikkhus and wander forth for the gain of the many, for the welfare of the many. Do not go two together to the same direction. Preach that religion which embodies welfare at the beginning, at the middle and at the end.' Directing them as such Buddha himself started for Senani village of Uruvela.

Buddha is preaching to the first five disciples at Saranatha

On the way to Uruvela, there was a deep forest. Buddha was taking midday rest in that forest under the cool shadow of a large tree. At that time, a group of youths came to him with a hue and cry and asked, 'Master! Did you see any woman going by this way?' The Buddha said, 'Youths! What is the use of a woman to you?' The youths informed, 'That woman is a harlot, came to enjoy with us. We all lost ourselves in enjoyment. On this opportunity, the harlot fled away with our valuable things. Now, we are looking for her.' He now asked the youths, 'Boys! Think, which one is better on your part - searching for the harlot or your own self?' Searching for self? What is that!' the boys asked in astonishment. Buddha told them to sit down peacefully. Paying homage they also sat in the front of Buddha. Then Buddha explained the youths about what searching for self is. He preached them religious sermons. At this, the youths' knowledge opened up. They took the initiation from Buddha.

On his way to Uruvela, he preached many people of this religion of welfare. Among these, fire worshipper three Kassapa brothers are mentionable. As per his promise, he went to the Rajageha and accepted the invitation of king Bimbhisara. The king gifted him the Venuvana Vihara. In this Vihara, Sariputra

(Sariputta) and Moggallana took refuge in Buddha's religion along with fifty disciples. Right here, Buddha introduced the Vinaya rules for the Bhikkhu Sangha. From the Rajageha He went to Kapilavatthu. There He met with His father Suddhodana and mother Mahapajapati Gautami. Then He preached to Gopa Devi. That time the Sakya boys like Ananda, Devadatta, Aniruddha, Bhigu, Kimbila, Bhaddiya and others took the initiation under Buddha. At the same time, their companion barbar son Upali also took the initiation. Buddha gave initiation (pabbajja) also to his step brother Sundamanda. He gave pabbajja to his son Rahula and made heir of Buddhasasana (regime of Buddha). King Suddhodan, out of love for his son, requested to receive the leadership of the kingdom. In reply, Buddha said to the king like this, 'His highness' fathomless love for son is not unknown to me. But the tie of your love has now been broken. Look to your subjects with that eye of love for your son. Love each of them as your own son and love all human beings, even all creatures on earth. In that case you will find innumerable sons like Siddhartha and in the long run you will be endowed with the happiness of Nibbana.' Thus, the emancipated man Lord-Buddha made aware His loving father of the duties to be an ideal and pious leader to his subjects.

Once there was a conflict between the Sakya and Kalya regarding the water of Rohini river. To settle the conflict, Buddha went to Kapilavatthu from Vesali. At that time five hundred Sakya boys joined the Bhikkhu Sangha. Their wives, under the leadership of Mahapajapati Gautami, came to Buddha and sought permission to receive pabbajja to lead the life of a nun. But Buddha rejected their request and went back to Vesali. Mahaprajapati and her attendants did not give up, they cut their hair and wearing yellow robe followed Buddha upto Vesali. They reached Vihara with their wounded legs and requested Buddha for the second time. At the end, Ananda Thera prayed to Buddha to initiate them as nun. At last, Buddha accepted their prayer and the desire of Mahaprajapati were fulfilled. Then Bhikkhuni Sangha was esteblished with Gopa Devi and other Sakya women under the leadership of Mahapajapati Gautami. Thus the women became the member of the Bhikkhuni Sangha.

Regarding the establishment of the Bhikkhu Sangha, Buddha said to his dear disciple Ananda, 'O Ananda! like men, women also can be endowed with Samannaphala (fruits of monkhood).' He also said, 'the women are capable of being endowed with higher Samannaphala and if the number of nuns like Khema, Uppalavanna, Dhammadinna and Bhaddakapilani are increased there would be no ill omen other than goodness for my promulgated religion.' He also said, 'In the attainment of Maggaphala, women are equal to men, there is no difference.'

Once Buddha was staying at Savatthi. The only baby son of a helpless woman named Krisha Gautami died. She turned almost like a mad out of sorrows for her son and came to Buddha and requested Him to bring her son back to life. Buddha was well aware that a dead can not be brought back to life. But the sorrows of that willful woman were to be mitigated. She was to be made understand the reality. Buddha said to Krisha Gautami in a calm and slow voice, 'Bring me a handful of mustard from a house where never a father, mother, brother, sister, son, daughter or any body else died.' The wailing mother moved all day long from door to door of Savatthi in search of a handful of mustard with her dead son in her lap. But though she could find mustard, she could not find any house where nobody died. Tired and exhausted Krisha Gautami realized at the end of the day, all men are subject to death. Death is the inevitable end of man. Her son is no exception. Then she returned to Buddha. Buddha said, 'the person who is attacked with death, he can in no way be saved. Every living human being is liable to death. Hearing these words, sorrows of Krisha Gautami was appeased; she came to understand the fact. She received the pabbaja and entered into the Bhikkhuni Sangha. In this way Buddha helped the shelter seekers to realize the truth through real experience.

At the time of Buddha, the system of racial antagonism reached to its severe form. But Buddha opened up the entrance of people from all professions, race and caste to his Bhikkhu Sangha. In Buddist religion there is no place of discrimination among classes, races or colours. The religion of Buddha attained fulfillment through the assemblage of many like Brahmin Bharadvaja, Magadh's king Bimbisara, Kosal's king Prasenjit along with his courtiers, princes,

Amrapali, untouchable Sunit, Sresthi (richman) Anatha Pindika, slave Puma, goldsmith son Chunda etc. They contributed a lot to the development of religion, Sangha, Vinaya and Buddhasasana (religion of Buddha) not through their birth but by dint of their activities. Buddhist religion invigorated with the ideology of equality, friendship and pity, created a Renaissance to the then India stricken with diverse discriminations. For long forty five years he preached religion in different cities and localities. Among these Buddhagaya, Savatthi, Saranath, Kosambi, Vesali, Rajageha, Vajji, Malla, Pava, Kusinara, Cunar, Kanauj. Mathura, Alavi etc, are noteworthy.

Activities

Who are called first five disciple of Buddha? Why is Venuvana Vihara famous?

What advice did Buddha impart to king Suddhadana regarding the protection of his subject?

Lesson : 8
Mahaparinibbana

Gautama Buddha, for long forty five years, strode to different directions and preached that religion at the beginning, middle and end of which there is welfare. Then, on a Maghi full moon day, he was staying in a garden name Capala Cetiya of Vesali. That day he annuanced in front of the Bhikkhu Sangha, gods and people that in the next Vesaka full moon day he will leave the span of his life. Gautama Buddha, the light of the world would attain Mahaparibibbana. Then after three months, on the eve of the full moon of Vesaka he arrived at Kushinara with the group of monks. When He reached at a place called Pava of Kushinara, He became the guest of goldsmith son Chunda. After eating meal, He felt sick. Returning from Pava, Buddha lay down for rest under the twin shal tree in the shal grove of Malla. In the sky there was the full moon of Vesaka. Attendant and dear disciple Ananda and the other monks were sitting around Buddha.

At the last hour of Buddha, Ananda became very anxious. Addressing Ananda, Buddha said, 'Ananda! attadipa viharatha, atta sarana ananan sarana, dhammadipa viharatha dhamma sarana annasarana.' This means 'O Ananda, move, being a light of yourself, refuge in religion is the best refuge.' He also said, 'O Ananda! In my absence it may seem to you that the advice of Master (Buddha) has come to an end, we have no more Master. Ananda! Do not think like this. Ananda! The religion and vinaya preached by the great that will be your master in my absence.' Then, at the last moment He gave initiation to 'Subhadra'. Buddha, for the last time, asked the Bhikkhu Sangha who were present there, 'Does anybody of you have any doubt to Buddha, to religion, to Sangha, or about the ways directed by me?' The Bhikkhus remained silent. At that time, He delivered His last words of instruction, 'O monks, all beings are subject to decay. Do carefully all your duties with the vigilance. The last sermons of Buddha have been narrated in the 'Mahaparinibbana Sutta'. With the utterance of His last words, Buddha absorbed in deep meditation' Passing the stages of meditation one after another, He absorbed himself in Nirodha Samadhi and in the third quarter of the night He attained the very peaceful Mahaparinibbana. Then He was eighty.

Buddha laid on the bed of Mahaparinibbana

His dead body was preserved for a week. Then Mahakassapa set His funeral pyre on fire. The Bramhin Drona divided his relics into eight parts. Ajatasattu, Licchavis, Sakiyans, Buliyans, Koliyans, the inhabitants of Betadvipa, Mallas of Pava, and the Mallas of Kusinara received a part of the relics. The relics of Buddha are known as 'Buddha Dhatu'. Still now the Buddhists offer their prayer and homage towards the Buddha's relics.

Activities

When and where did Buddha declare of His Mahaparinibbana?
What was the last advice of Buddha?
Who are the ones that received the relics of Buddha?

Exercise

Fill in the blanks

1. His life was soaked in the essence of ....
2. The queen was overwhelmed with a .... pleasure.
3. A .... will emerge in the Sakya clan.
4. The .... engrossed themselves in great festivity.
5. Through the world he is known as ....

Short questions

1. Write in brief the happenings at the birth of Siddhartha.
2. Narrate the story of Saint Ashit.
3. What do you mean by Mahabhinikkamana?
4. Who are the fisrt five disciples (Panca Vaggiya Sisya)?
5. What was the last advice of Buddha?

Essay type questions

1. Describe what you know about Gautama Buddha's preaching of religion.
2. Narrate about the childhood of Siddhartha.
3. Discuss the Mahaparinibbana of Gautama Buddha.

Multiple Choice Questions

1. On which day of full moon the queen Mayadevi desired to go to her father's house?

a) Vesaka b) Ashari

c) Ashvini d) Kartika

2. The extraordinary talent of Siddhartha was revealed in His boyhood through

i. The realization of Saint Ashits' fore telling

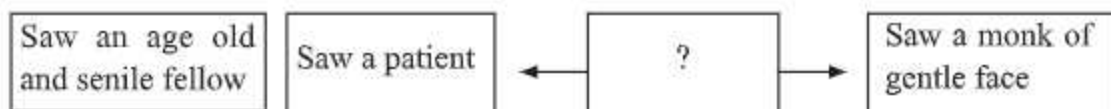
ii. Moving the fallen tree on Rohini river.

iii. Clearing the flow of water.

Which one is correct?

a) i b) i and iii

c) ii and iii d) i, ii and iii

Notice the chart below and answer question no. 3 and 4

3. '?' marked place refers to what event?

a) Family life of Siddhartha

b) Life history of Siddhartha

c) Siddhartha saw a group of people carrying a dead body

d) Attainment of Buddhahood of Siddhartha .

4. In that event Siddhartha took a vow to–

i. Search for the ways of redemption of human being.

ii. Employ himself to the observance of ascetic life.

iii. Go on exile.

Which one is correct?

a) i and ii b) ii and iii

c) i and iii d) i, ii and iii

Creative Questions

1. Information chart

Sl. No.	Subject	Event
1.	birth	under the Sal tree
2.	father's land	Kapilavastu
3.	marriage	at the age of sixteen
4.	meditation	six years

a. Who arrowed the swan?

b. What was the fore telling of Saint Ashit? Explain.

c. To who does the given information chart apply? Explain.

d. The great man described in the information chart 'was able to attain knowledge after six years of meditation adopting the middle path'. Do you agree with this statement? Show reason for your answer.

2. Suvarthi is a beautiful girl of a philanthropist family. She completed her education at the right time. So her father wanted to get her married. All her marital formalities were completed with a young man who is educated and adept in horse riding and other things. The happiness of their conjugal life did not last long. Rather, to fulfil the mental desire and to lead a ascetic life, Suvarthi's husband went away and vowed to attain supreme knowledge.

   a. In which full moon did the queen Mahamaya dream?

   b. Why did the great saint kaldeval become happy at first and then cried seeing the prince? Explain.

   c. Which incident of the text has been companied with the incident of Uddipak? Explain.

   d. How did the husband of Suvarthi follow Gautama Buddha to fulfil the desires of his mind? Analyse in the light of religion.

Chapter Two
Buddha and Bodhisattva

Buddha and Bodhisattva are the titles. The person who becomes the owner of all-round knowledge attaining the highest perfection of his character is known as Buddha. On the other side, the person who observes the regulations to attain Buddhahood is called Bodhisattva. Buddha and Bodhisattva is the essence of Buddhist religion. The whole Buddhist literature centers on these two beings (Sattvas). These two titles are not given by anybody. Nobody can award this name to anybody. These two stages are to be attained through sincere meditation and hard perseverance. These two are the most respectable states of human life. We will study about Buddha and Bodhisattva in this chapter.

By the end of this chapter we will be able to-

* describe the identity of Buddha and Bodhisattva;
* narrate the types of Buddha and Bodhisattva;
* differentiate the qualities of Buddha and Bodhisattva.

Lesson: 1
Introduction to Buddha and Bodhisattva

Buddha and Bodhisattva are two proper names. One is complementary to the other. It is obligatory for the followers of Buddhism to have knowledge about Buddha and Bodhisattva. Here Buddha does not mean only Gautama Buddha. According to the scripture, there had been many Buddhas before him. Their ideals and characteristics had been similar. They were endowed with peerless virtues. Like Buddhas, Bodhisattvas are also many in number. They are striving to attain Buddhahood. The introduction to Buddha and Bodhisattva are presented below

Introdution to Buddha

The word 'Bodhi' means supreme knowledge. The word 'Bodhi' evolved from the word 'Bodh'. The person who attains fulfillment in knowledge, turns into a Buddha in the long run. So the plain meaning of the word Buddha is the wise one.

But this wisdom is not the general wisdom or only the mundane wisdom. This wisdom is the combination of a multidiscipline. Especially the wisdom attained through the study of four noble truths. This wisdom may also be called absolute or highest knowledge. The knowledge of one's previous births and knowledge of understanding the mental motions of others are subject to it. The knowledge of one's previous birth means the capability to commemorate one's previous birth history and understanding the hearts of others means the capacity to foresee the mental state of others. To attain such kind of super human knowledge is very difficult. Prince Siddhartha Gautama's attainment of such wisdom is the aftermath of His immense sacrifice and deep contemplation.

For this reason, He could achieve the name Buddha in this world. Buddha is a kind of title meaning the best of human beings. One can attain this title only if one can ensure fulfilment in the practice of perfect knowledge annihilating all kinds of cravings. So, despite the general meaning of the word Buddha being a wise man, its underlying meaning is much deeper. So, all the wise men of the world are not the Buddhas. Buddha is the magnanimous man devoid of anger, jealousy and greed. Buddha could foresee His own and others' past present and future. He did know whom, when and how he should advise. The knowledge of Buddhahood is matchless and extraordinary. This is expressed in one's activities. He is the owner of infinite knowledge; the circumference of His knowledge is also limitless. This is not measurable by the limited knowledge of the general human beings.

The appearance of a Buddha in the world is very rare. Buddhahood can be attained through the rapt meditation for life beyond life. The way to gain Buddhahood is open to all. But, it is not possible for everybody to gain Buddhahood. There is mentioned in the scripture that long after the passing away of one Buddha; another Buddha will arrive in the world. Until the new Buddha appears, the Buddists abide by the rules of the previous Buddha. For example, now it is the reign of Gautama Buddha. He appeared in the 6th Century B.C.

The practice for attaining Buddhahood is like a determination to reach a certain goal. This may also be called the cycle of the fulfillment of paraimi. The person who can completely realize the three symptoms i.e. impermanence, sorrows and

non-soul, goes forward to the attainment of Buddhahood. He abosrbes himself in the meditation of eight noble paths realizing the four noble truths. Besides, one is to complete the ten paraimies for the attainment of Buddhahood. Pammi means fulfillment. Ten paraimies are charity (dana), precepts (sila), renunciation (nekkhamma), forgiveness (khanti), vigour (viriya), truth (sacca), self determination (adhittahana), loving-kindness (metta), upekkha (neither attachment nor aversion) and wisdom (panna), These paraimies have been again divided into thirty types in accordance with parami upa-parami perfection and paramattha parami. It is not very easy to attain fulfillment in all these. To fulfill all these perfections, the influence of too many good deeds of many births is required. To attain this influence, one has to take so many births. Not only among the human beings, may be he was to take birth in other creatures. In those innumerable lives, he has to accumulate virtues and parami accomplishing good deeds. Thus many Buddhas emerged and will emerge in the world after fulfilling all parami in their various births.

Introduction to Bodhisattva

Bodhisattva means a being who is determined to search for the ways to emancipation from sufferings. The words 'Bodhisattva' comprises of the two words Bodhi and Sattva. Here Bodhi means knowledge or wisdom. And Sattva means the person who is absorbed in attaining wisdom. He has been able to dedicate himself to the way of attaining knowledge or in search of attaining emancipation from sufferings. He always strives to attain this great aim. So in a genaral sense, Bodhisattva means that wise sattva inspired to attain Budhahood, or the Sattva that rears up Bodhi is called Bodhisattva.

The inspiration for consciousness of Bodhisattva grows from the spontaneous willfulness of the ascetic. But the code of manners becomes determined. This is not a matter of emotion or inquisitiveness. This is a matter of conscious exercise based on thoughtful decision. According to Buddhist religion and philosophy, the consciousness for Bodhisattva does not arise if there is not accumulation of good deeds of many births. The practice of Bodhisattva life is fulfilled through the attainment of Buddhahood. So, Bodhisattva is called the sprout of Buddha (Buddhangkura). This kind of consciousness is very rare and hard-earned.

Activities

How is the wisdom of Buddha?

What is the meaning of the word Bodhisattva?

Lesson: 2

The Virtues of Buddha

The virtues of Buddha are infinite. It is hardly possible to express this sea of virtues at a time. If we classify these virtues, it can be divided into nine categories. From that sense, it can be said that there are nine virtues of Buddha; these nine virtues are as follows:

1. He is Arhata : a great man free from all enemies (Ori);
2. He is Sammaka Sambuddha : He is omniscient in all subjects;
3. He is Vijjacaranasampanna: endowed with knowledge of theory that should be practised and proper behavioural manners;
4. He is Sugata: He has beautifully reached to a nicer place like Nibbana;
5. He is Lokhavidu: He has perfect knowledge about three worlds.
6. He is Anuttar: He occupies the higest place in the virtues of Sila (precepts), Samadhi, and wisdom;
7. He is Purisadammasarathi : He is the Subduer of all evil powers.
8. He is Satthadevamanussanam : He is the teacher and guide of all Devas (gods) and human beings;
9. He is Buddhabhagava : He is the Buddha attaining fulfillment in all kinds of knowledge, He is the bhagavant in respect of that allout supreme knowledge.

It is not possible for the commoners to attain these virtues of Buddha. It is also very difficult even to realize the importance of these sea of virtues. Only one, who can attain any one of the qualities of Buddha, is able to realize the importance of these virtues. For this reason, it is said that the Buddha's virtues are unthinkable.

Each of the steps of the nine virtues described above is combined and enriched with manifold aspects. For example, Arahat or being free from all kinds of enemies means the upliftment to the eight fold Samadhicarya. These are to exercise gradually, completely forsaking anger, jealousy, illusion and cravings. The positive output attained at every step of this gradual method of practise should be well preserved consciously. If one can keep steady the improved state of mind caused by Sadhanacarya and Carya, he can practice for the next step. Thus, through long practice it becomes possible to cross one step after another. In Budhist literature, these are called the practise for the attainment of Magga or Phala (result). These are: 1) Sotapatti Magga 2) Sotapattiphala 3) Sakkidagamimagga 4) Sakkidagamiphala 5) Anagami Magga 6) Anagamiphala, 7) Arahata Magga 8) Arahataphala. So, Arahata means the fulfillment of the eight fold higher level methods of practice. The person who is uplifted to this level is a worshipper victorious over everything.

Sammaka Sambuddha means to be totally self-informed of noble truth at one's own initiative. For this, one has to attain fulfillment in the three levels of wisdom. These are: 1) He has attained knowledge on what is essential to know, such as knowledge on noble truth; 2) He has thought what is worth thinking, according to that he has attained knowledge by his ownself performing all the necessary works by himself; and 3) He carefully forsakes what is to be abandoned. Thus He has become a pure great man without any craving. In the same way, all the levels of Buddha's virtues are highly significant. So, it is said that the virtues of Buddha are indescribable, unthinkable.

Activities

What are the nine virtues of Buddha?

Name the stages of practice for attainning Magga and Phala.

Lesson: 3

Types of Buddha

In Buddhsit religious books, there is mention of three kinds of Buddha. Viz:

1. Samma Sambuddha or Sammaka Sambuddha.
2. Pacceka Buddha or Protteka Buddha.
3. Savaka Buddha or Sravaka Buddha.

Now we will know about these three types of Buddha.

Sammaka Sambuddha

Among the Buddhas, Sammaka Sambuddha is the best. Sammaka Sambuddha means the person who attains Buddhahood by the ceaseless efforts and his own ideals and activities, without the help of any master. He is endowed with the best knowledge. The Sammaka Sambuddhas fulfil the ten parami by the practise of several births. In his last birth, he takes birth in a suitable family of human beings. As the influence of good deeds in several births before, he becomes the Buddha in this birth attaining Arahataphala or ommiscience.

Sammaka Sambuddhas do not become Buddha only for their own sake. They become the Buddha with the aim of opening the door of allout emancipation for all beings of the world. So for the welfare of all creatures they preach the way of emancipation from sorrows and means of attaining Nibbana.

According to Buddha, the arrival of Sammaka Sambuddha is very rare in this world. No two Sammaka Sambuddha appear at a time in this world. Thousands of years after a Sammaka Sambuddha's Parinibbana, another Sammaka Sambuddha appears. According to that, there are twenty eight Buddha appaered in this world till now.

From the study of the book 'Buddhavamsa', we can know about 28 Buddhas. According to the description in this book, Gautama Buddha is the last Sammaka Sambuddha. The followers of Buddhism have been practising this religion preached by Gautama Buddha for more than 2500 years. The Buddhists worship keeping in front of them the effigy or the portrait of Him. Because He showed people the way to liberation from sufferings and relief from craving as the last Sammaka Sambuddha and directed them the means of attaining Nibbana. He foretold that there a Sammaka Buddha will emerge in this world in the name of Arya Mitra. Thus, with the passage of time after completing the ten perfections, there appears each Buddha with a gap of infinite periods.

Pacceka Buddha

The Pacceka Buddha is an emancipated great man who has attained fulfillment in the practice of self liberation. Following the methods of practice instructed by Sammaka Sambuddha, they destroy all kinds of cravings. Thus they become Buddha attaining Arahataphala by dint of self efforts. The Pacceka Buddha attains Nibbana after their death protecting rebirth. The wisdom of Pacceka Buddha, acquired by meditation is confined to themselves only. They do not unveil the way to the emancipation for others.

Pacceka Buddhas are basically the followers of Sammaka Sambuddha. Innumerable Pacceka Buddhas as such who acquired *Arhataphala* (fruits of Arahantship) and on the way to Nibbana have been produced in this world and will be produced in future. For this reason the Buddhists believe that the world is not Arhataless or Buddhaless. Like the Sammak Buddhas, the Pacceka Buddhas are not vocal. They meditate in silence and solitariness.

Savaka Buddha

Savaka Buddha is the virtuous man who is expert in practising the rules of Sammaka Sambuddha. There are a lot of disciples of a Sammaka Sambuddha. These disciples also have a lot of disciples. These disciples and sub-disciples remain absorbed in meditation for emancipation following the way instructed by Sammaka Sambuddha. Among them many gain *Arhataphala*. They will not suffer taking birth any more. They are on the way to Nibbana. This kind of an emancipated man is called Savaka Buddha.

The Savaka Buddhas stand in the highest position in the practice of religion and philosophy of Sammaka Sambuddha. There are Savaka Buddhas in the followers of each Sammaka Sambuddha. Many of the disciples of Gautama Buddha were Savaka Buddha. Among them the name of Aggasavaka Sariputta and Moggallana, Mahakassapa, Vinayadhara Upali, Dhamma Bhadarika Ananda, Labhisetthi Sivali etc, are noteworthy. Moreover this, there had been many Savak Buddha at the time of Buddha. They kept themselves involved in the welfare of all beings of the world and helped others to attain Nibbana.

Activities

Into which category does Gautama Buddha include among the three types of Buddha ? Describe the qualities of a Pacceka Buddha.
Name some Savaka Buddha.

Lesson: 4
The Virtues of Bodhisattva

The supreme virtue of Bodhisattva is to be determined to fulfil the ten perfections. This is the main factor of Bodhisattva to exercise. The practice of these perfections naturally brings about a lot of changes in the life style of Bodhisattva which make Bodhisattva matchless and extraordinary from other people. These extraordinary characteristic features are the virtues of Bodhisattva.

The virtue of Bodhisattva is not created all on a sudden. These virtues are attained gradually, step by step, in the practice of Bodhisattvahood. For example, the consciousness of Bodhisattva prevails in everybody's mind but everybody is not termed as Bodhisattva. The person who has become determined to attain Buddhahood and has been determined to meditate for the fulfillment of perfections; he is a Bodhisattva in the real sense of the term. The characteristic features that one earns with the intention of attaining fulfillment of perfections are the virtues of Bodhisattva.

The practise of worship of Bodhisattva is a long term process. This is to be practised life after life. One must earn some virtues for the attainment of the Bodhisattva career. These cannot be attained through the efforts of one life. It requires continuous efforts of many lives. One can be the owner of the virtues of Bodhisattva through such ceaseless efforts. The virtues of Bodhisattva are as follows:

1. Impermanence in everything- a Bodhisattva accepts this idea as the highest truth of his life style.
2. The Bodhisattvas become the well wisher of all creatures accepting the philosophy of Lord Buddha as the only way.
3. The Bodhisattvas accept the self doings as the companions of their many births. So, the unselfish, greedless activities is the main characteristic of Bodhisattva.
4. The only aim of Bodhisattvas is the attainment of Buddhahood. They never think of name and fame.
5. The Bodhisattvas can sacrifice their lives. But they never get derailed from the practice of truth.
6. The Bodhisattvas, being inspired with the ideals of truth, justice and sacrifice, get determined to practise the Sila (precepts), Samadhi and wisdom.
7. The Bodhisattvas always wish well of all creatures. They do not discriminate between a close relation and a distant one.
8. The Bodhisattvas become the best followers of Metta (loving-kindness) Karuna (compassion), Mudita (sympathy) and Upekkha (neither attachment nor aversion).
9. The Bodhisattvas get determined to practise ten paramies.

10. The Budhisattvahood is a spontaneous practise. The Bodhisattvas become able to control their minds being enforced with their own consciousness.

Only the noteable and the rarest virtues of Bodhisattva are mentioned above.

Activity
Mention the qualities by which we can recognize the Bodhisattva.

Lesson: 5
Types of Bodhisattva

The practice of Bodhisattvahood is very difficult. This sort of practice requires hard contemplation and extreme self sacrifice determined with firm consciousness. Human beings cannot exercise the Bodhisattvahood easily. Because, the instinct and the self interest lead the human beings towards easy getting things. Human beings cannot think of supreme emancipation. According to Buddhist religion, Bodhisattva is of three types. Such as:

a) Savaka Bodhisattva
b) Pacceka Bodhisattva
c) Sammmaka Sambodhisattva.

a. Savaka Bodhisattva: Here Savaka means listener, audience, disciple or the one who has acquired the knowledge of Bodhi inspired with respect and desire. As this practice is originated from listening, observing, and desire it is not driven by emotion but out of firm determination. The disciples or semi disciples of Gautama Buddha who were engaged in this sort of practice of the path of knowledge (gyana marga) were called Savaka Bodhisattva. Through the fulfillment of practice (Sadhana), the Savaka Bodhisattvas are uplifted to Savaka Buddha. Savaka Bodhisattva Sariputta and Moggallayna etc. became the Savaka Buddha during the period of Buddha.

b. Pacceka Bodhisattva: The worshipper who is involved in attaining perfect knowledge in the way showed by Buddha, at his own initiative and independently without being under any master, is called Pacceka Bodhisattva. The Pacceka Bodhisattvas, though endowed with all the virtues of perfect knowledge, can not influence other by the light of their own virtues. Many of the disciples of Buddha belonged to this stage.

c. Sammaka Sambodhisattva: This is the best process to practise the Bodhisattvahood. The followers of Bodhicitta-sadhana who are engaged to the welfare of all creatures are called Sammaka Sambodhisattva. With the fulfillment of their practise, they become Sammaka Sambuddha. For example, Gautama Buddha is a Sammaka Sambuddha. The Sammaka Sambudhisattvas hope for the liberation of his own self through the liberation of all creatures. In this way they practise parami.

Again the Bodhisattva can be divided into three parts according to the method of practice. The Bodhisattva can be divided into three parts on the basis of the source of context or how the inspiration for the practise of Bodhisattvahood arose. Viz:

1. Pannadhika Bodhisattva Proggyadhika Bodhisattva
2. Saddhadhika Bodhisattva
3. Viriyadhika Bodhisattva.

1) Proggyadhik Bodhisattva: The Bodhisattva that gives the highest importance to the practise of knowledge for attaining the desired goal is called the Pannadhika Bodhisattvas. The Bodhisattvas of this stage control their own mind through the practice of parami of wisdom and gradually attain fulfillment of other parami.

Thus the Badhisattvas become analytical in all aspects. They assess and analyze each matter in the light of their wisdom. They go forward to their self directions according to the decision taken in the light of their attained knowledge and experience.

2) Saddhadhika Bodhisattva: The Bodhisattva that renders highest importance to Saddha (faith) for the attainment of a goal is called Saddhadhika Bodhisattva. The Bodhisattvas of this stage faithfully and gradually fulfill the paramies. The Saddhadhika Bodhisattvas are usually devout worshippers. They are determined to make the practise perfect till their death if they once accept an ideal with a faithful mind.

3) Viriyadhika Bodhisattva: The Bodhisattva that gives the highest importance to the efforts of doing works for the attainment of the goal is called the Viriyadhika Bodhisattva. The Bodhisattvas of this stage bring their minds in control through the practice of Viriya Parami (viriya Perfection) and gradually

attains fulfillment of other perfections. The Viriyadhika Bodhisattvas love to practise hard. They are involved in hard worship. They remain unmoved in their practise being endowed with the influence of Viriya Parami.

Activities
Describe the characteristics of Savaka Bodhisattva.
Who is Pannadhika (Proggyadhika) Bodhisattva ?

Lesson: 6
Difference between Buddha and Bodhisattva

The person who strives to attain perfect knowledge (Bodhigyana) is called Bodhisattva. Bodhisattva is not Buddha. They are called the future Buddha or the sprout of Buddha. He will be a Buddha in some future birth. For becoming a Buddha, he has to be born in different clans for innumerable times and he has to fulfill ten upa-parami, ten *parami* and tenparamattha parami. It means that one has to attain self purification through the practice of each three stages of ten parami (dasa parami) which is a continuation of the deeds of several hundred births. The main aim of Bodhisattva is to liberate oneself from the desires of all kinds.

Before attainment of Budhahood Gautama Buddha took many birth. This can be known from the study of Buddhist religious texts. Though He was termed in different names in those births, His main identity is Bodhisattva. As Bodhisattva once He was blessed by the previous Buddha Dipankara. Dipankara Sammaka Sambuddha appeared in this world innumerable years ago. At that time Gautama Buddha was leading the life of Bodhisattva. Then He lived in the city of Amaravati in the name of Bodhisattva Sumedha Tapasa. Dipankara Buddha was invited to this Amaravati city along with his disciples.

The city of Amaravati was not so developed in its communication system though it repleted with wealth and paddy. It was rainy season then. The road was muddy because of rainfall. The city dwellers were busy in repairing the road for the communication of Buddha. Sumedha Tapasa also took part in this activity. It was almost time for the arrival of Buddha. But the repair work was yet to be finished.

In the meantime Dipankara Buddha has almost reached to the incomplete road along with His disciples. Only a few yards of repair works was yet to be completed. If was a lmost time for the arrival of Buddha. The city dewellers fell into a deep thought. Sumedha Tapasa found no other way. Throwing down the spade from his hand, he lay down on the muddy road with deep respect. He requested Dipankara Buddha very humbly to go on over his lain body. Dipankara Buddha realized his mental consciousness. In Sumedha Tapasa he foresaw a firmness to reach goal. Then Dipankara Buddha kept his request. To cross the road, he put his legs on the lain body of Sumedha Tapasa. Just at that time Sumedha Tapasa desired, with a respectful mind, the blessing of Dipankar Buddha for the fulfilment of his expectation to be the future Sammaka Sambuddha. Dipankara Buddha found all the symptoms of a future Buddha in Sumedha Tapasa. Then he blessed Sumedha Tapasa for the fulfillment of his prayer. His blessings enforced Sumedha Tapasa's desire for the practice of Bodhisattvahood. He was able to fulfil all parami through the meditation of life after life. As a result of this good deed, he took his birth in the house of king Suddhadana in his last birth. At this time he was named Siddhartha. At a suitable time, Siddhartha left home and attained Buddhahood through rapt meditation and earned fame as 'Buddha'.

Buddha, before being born as Siddhattha, was engrossed in the practise of Bodhisattva life in his innumerable births. His Bodhisattva life is described in Jataka literature. According to the description of Jataka, Gautama Buddha was born as Bodhisattva for 550 times. In the different stories of Jataka, there is mention that he fulfilled the parami through the different activities like bountifulness (dana), practise of religion and serving others etc. As a part of fulfillment of these parami activities he took birth as human being, bird, and various animal. In the most beautiful Jataka, it is seen that Bodhisattva was born in Kusavati city as a king named Mahasudarshana. In Banarindra Jataka, he was born as monkey. He was born as king Makhadeva in Makhadeva Jataka and as king Mahajanaka in Mahajanaka Jataka. Moreover, Bodhisattva was also born in different clans like Candal, Sudra, Khattiya, peacock, pegion, elephant etc. The only aim of those births was to attain Buddhahood by fulfilling the parami. From this discussion, it is clear that there is difference between Buddha and Bodhisattva. Among these some differences are given below:

Buddha	Bodhisattva
1.Buddha-a title regarding the fulfilment of overall knowledge and virtues.	1.Bodhisattva– a title for the practiser of overall knowledge.
2.Budhahood can be attained through the fulfillment of the ten parami. As the Buddhas are liberated from craving of all kinds, they attain Parinibbana.	2.The practice of parami of Bodhisattva's is expedited through the efforts of many births. Nobody can attain Nibbana in the state of Bod hisattvahood.
3.The Buddhas are endowed with knowledge of present past and future. So they are called the foreseer of Trikala.	3.The Bodhisattvas are not the foreseers of Trikal. They are more prompt to consciously accomplish the good deeds in the present birth.
4.The Buddhas are omniscient. They have knowledge about everything-mundane or beyond mundane. They can foretell the present life and after life of all creatures along with human beings.	4.The Bodhisattvas are the practiser of attaining omniscient knowledge. They are ignorant of the present or after life of the creatures. It is impossible for them to foretell in this regard.
5.The Buddhas possess steady mind. They stand above greed, jealously, passion, antipathy, eulogy etc. They are emancipated greatman.	5.There might be a restlessness of mind among the Bodhisattvas. They are not the emancipated great men like the Buddhas.
6.The Buddhas can foreshadow the appearance of future Buddha.	6.The Bodhisattvas cannot foretell about any future Buddha or Boddhisattva.
7.The Buddhas preach the religion and philosophy realized by them.	7.The Bodhisattvas themselves do not preach any philosophy. Always they are the followers of the religion and philosophy preached by Buddha.

Exercise

Fill in the blanks

1. The simple meaning of the word Buddha is ....
2. Only after the fulfillment of the meditation for ten parami .... is attained.
3. The person who meditates for the attainment of Bodhigyan is called ....
4. The Bodhisattvas get determined to practise .... parami.
5. According to the narration of Jataka, Gautama Buddha was born .... times as Bodhisattva.
6. In the state of Bodhisattva, it is not possible for anybody to attain ....

Short questions

1. How many types of Buddhas are there and what are they?
2. How many types of Bodhisattvas are there and what are they?
3. Why are the virtues of Buddha unthinkable?
4. Where is the life story of Bodhisattva narrated?

Essay type questions

1. Describe the process of attaining Buddhahood.
2. Differentiate between Buddha and Bodhisattva.
3. Analyze the importance of the virtues of Buddha.

Multiple Choice Questions

1. What is the meaning of the word Bodhi?

a) Supreme knowledge
b) The Knowledge about birth
c) General knowledge
d) Knowledge about Brahma.

2. Which one is the main cause for calling Sammak Sambuddha the best Buddha?

a) Having more than one disciple
b) Attaining fulfillment in the practise of self-emancipation.
c) Showing way to liberation from sufferings and decaying of cravings.
d) For not coming in touch with the master.

Read the following passage and answer question no. 3 and 4

The king of Vessantara was kind to all creatures. He could not tolerate the sufferings of anybody. With a view to liberating all creatures and with the hope of fulfilling the Dana Parami, he dedicated his life giving away all his wealth.

3. **What kind of Bodhisattva is the king of Vessantara called?**

a) Pacceka Bodhisattva
b) Sammaka Sambodhisattva
c) Savaka Bodhisattva
d) Saddhadhik Bodhisattva.

4. **With a view to liberating all creatures, the kind of knowledge the king of Vessantara would attain of Buddha and Bodhisattva is –**

   i. Knowledge on noble truths
   ii. Perfect knowledge
   iii. Omniscient knowledge

   Which one is correct ?

   a) i and ii b) ii and iii
   c) i and iii d) i, ii and iii

Creative Questions

Bijoy Barna was the follower of Tiratna. He was always involved in doing good deeds. He always listened to the religious instructions of the monk with great respect. He got to know that a monk who has attained Magga was going to meditate in the deep jungle. Knowing this he reached there before the monk and cleaned the jungle with lot of hardship. He managed a nice seat for the purpose and going far away to the locality made the opportunity for Pindacarana.

a) What is Jatisvaragyana (knowledge about birth)?
b) Briefly explain why practice of Bodhisattva life is very difficult.
c) With the characteristics of which worshipper there is a hint of Bijoy Borua's characteristics – explain.
d) 'Bijoy Barua is worthy of being a Savaka Buddha in any of his birth' – do you agree with this statement? Give reasons in support of your answer.

2. **Read the following and answer the questions below**

Chart-1	Chart-2	Chart-3
Practice of perfections is speedy	Attains Arhattaphala through self practice	Labhi Setthi Sivali is the follower of Sammaka Sambuddha

a) Whose appearance in the world is very rare?
b) Why is the virtue of Buddha unthinkable? Explain in brief.
c) Whose characteristics do chart one hint? Explain.
d) Differentiate and analyze the comparative activities of those directed in chart 1 and 2.

Chapter Three
Tipitaka

The Tipitaka is the holy religious book of the Buddhists. The main basis of the Tipitaka is the religion and philosophy of Buddha. The Tipitaka is written in Pali language. Though it is a religious book, it contains important information about the religion, philosophy, society, culture, arts and literature, politics, economics, Geography, archaeology etc. of ancient Indian sub-continent. For this reason, the Tipitaka is also called the storehouse of historical information of the Indian Subcontinent. As the contents of Tipitaka enrich the religious knowledge, so does it develop the moral and humanistic qualities of the human beings. In this chapter we will study about the holy religious book the Tipitaka.

By the end of this chapter we will be able to–

* give idea about the Tipitaka along with its background;
* narrate the subject matter along with the names of the books included in Tipataka;
* explain the necessity of the study of the Tipitaka.

Lesson: 1
Background of the Tipitaka

Buddha did not give any religious instruction in written form. His disciples memorised and preached the religious instructions given by Him on different occasions in different places. The disciples of Buddha were endowed with sharp memory. They could preserve the words of Buddha easily in their memory. Each of the disciples of Buddha was endowed with individual qualities. Some of them were expert in Vinaya, some in Sutta, some in explaining the religious words of

Buddha, some in philosophy, and some in preaching religion. For this reason, the disciples of Buddha were endowed in different titles. such as, Vinayadhara, Sutradhara, Abhidharmadhara, Dharmakathika, Aggsavaka, Mahasavaka etc. The monk Upali was Vinayadhara. He was efficient in the preservation, observance and explanation of Buddhist Vinaya. In the same way Ananda was Sutradhara. He used to preserve the suttas preached by Buddha. For this reason, he was called Dharmabhandarika (storehouse of Dhamma). Mahakaccayana, Sariputta, Mahakotthita Thera were foremost in the explanation of Buddha's religion and philosophy. Buddha had innumerable disciples. Endowed with sharp memory, these disciples were very careful in preserving, observance, and preaching the words of Buddha. Then none of them thought of writing down these precious words.

The disciples of Buddha did not always stay in one place. They used to go to different places to preach the words of Buddha. During the life time of Buddha, he used to solve any kind of problems created in the Sangha, sometimes the leading disciples of Buddha solved such problems with Buddha's permission. As a result, there was no serious problem during the life time of Buddha. But in the attainment of Mahaparinibbana of Buddha, some immodest Bhikkhu felt delighted because they would not have to abide by the rules of Vina ya anymore. After Buddha's Mahaparinibbana, the disciples of Buddha began to cry. Then Subhadra, the last disciple of Buddha, forbade the Bhikkhus to mourn and said, 'At the death of Mahasamanera we have become free from all sorts of disturbances and now we are at our own will.' The disciples of Buddha became worried about the loss and distortion of the words of Buddha realizing the speech of Subhadra and the attitude of the immodest disciple. They apprehended. if the words of Buddha remain unwritten, at any time there might be a distortion to it. Then the disciples of Buddha led by Mahakassapa Thera arranged for the councils for the first time. They took initiative to collect the words of Buddha. After three months of the great passing away of Buddha, this council was held in the Saptapanni cave of Rajageha under the patronisation of king Ajatattu. In the council 500 Arhant Bhikkhu were present. In the council, Upali and Ananda, the foremost disciples of Buddha, recited dhamma-vinaya respectively. Their recitation of dhamma-vinaya was approved as the words of Buddha by the Bhikkhu Sangha present there.

This council lasted for long seven months. Thus, with the heartfelt efforts of the Bhikkhu Sangha, the words of Buddha were given a written form in two parts - Dhammma and Vinaya in the first council.

The disciples of Buddha preserved and preached memorising the dhamma and Vinaya collected in the first council. But after hundred years of the great passing away of Buddha, the monks from Vajji clans (Vajjaputtriya) introduced ten rules which had no connection with the Vinaya created division in the Sangha and there arose a debate regarding the words of Buddha. Then, to get relief from this debate, the second council was arranged. The second council was held at the Balukarama of Vesali with the leadership of Yasha Thera and patronization of king Kalashoka. This council lasted for eight months. Seven hundred Arhant Bhikkhus attended this council.

In the second council the present Bhikkhus assessed and analysed the rules and regulations introduced by the monks of Vajji clans and gave their verdict against it as unlawful and after the re-recitation approved the dhamma and Vinaya collected in the first council as the true words of Buddha. The Bhikkhus went on preserving and preaching after getting it by heart. But during the time of Emperor Ashoka, Buddhism gained royal patronisation and the benefit and respect towards the Buddhist monks incraesed. As a result, the Tirthaks (ascetic) of other religion started to enter into the Buddhist Sangha in the guise of monks. They started preaching non-religion as religion and religion as non-religion. So, it created a chaos in Sangha and a doubt about the real words of Buddha. To solve this problem, it was decided to hold the third council. Then, at the patronization of Emperor Ashoka and under the presidentship of Moggaliputta Tissa Thera the third council was held at Ashokarama Vihara of Patliputra. This council lasted for nine months. Imitating the first and second council, the words of Buddha were collected again in this council after re-recitation. In this council, the philosophical words of Buddha were collected separately giving a name Abhidhamma. The Buddhists believe that Abhidhamma was included in Dhamma. So, the words of Buddha were divided as only dhamma and vinaya in the first and second council. In the third council, the words of Buddha were divided into three parts and were collected as Sutra, Vinaya and Abhidhamma which are recognised as the Tipitaka.

After the third council the words of Buddha were spread over outside India by the patronisation Emperor Asoka. Mahinda Thera, son of Emperor Asoka, memorised Tipitaka along with some of his companions and carried it to Ceylon (Sinhal). There it was preached orally. Because of warfare, famine, and other reasons, there arose an apprehension of loss of Buddhasasana (the religion of Buddha) in Ceylon. To save the words of Buddha from distorfron and extinction, initiatives were taken to give it a written form. Then in the first century B.C, at the patronisation of the king of Ceylon Vattagamani, Tipitaka was written on the palm leaf and thus the words of Buddha were given a permanent form. In course of time, to give the Tipitaka a more permanent form it was engraved on the stone from palm leaf, written on paper and contained and preserved in tape recorder. To give it the form of a book, the Pali Text Society of London played an important role. Moreover this, different organisations of different countries like Thailand, Sri Lanka, and Myanmar played important role in the publication of the words of Buddha as book. Thus, the words of Buddha took the form of the Tipitaka overcoming a lot of topsy-turvy.

Activities

Why and where were the words of Buddha collected first?
When were the words of Buddha compiled in the form of the Tipitaka?
Where and when did the words of Buddha take the written form?

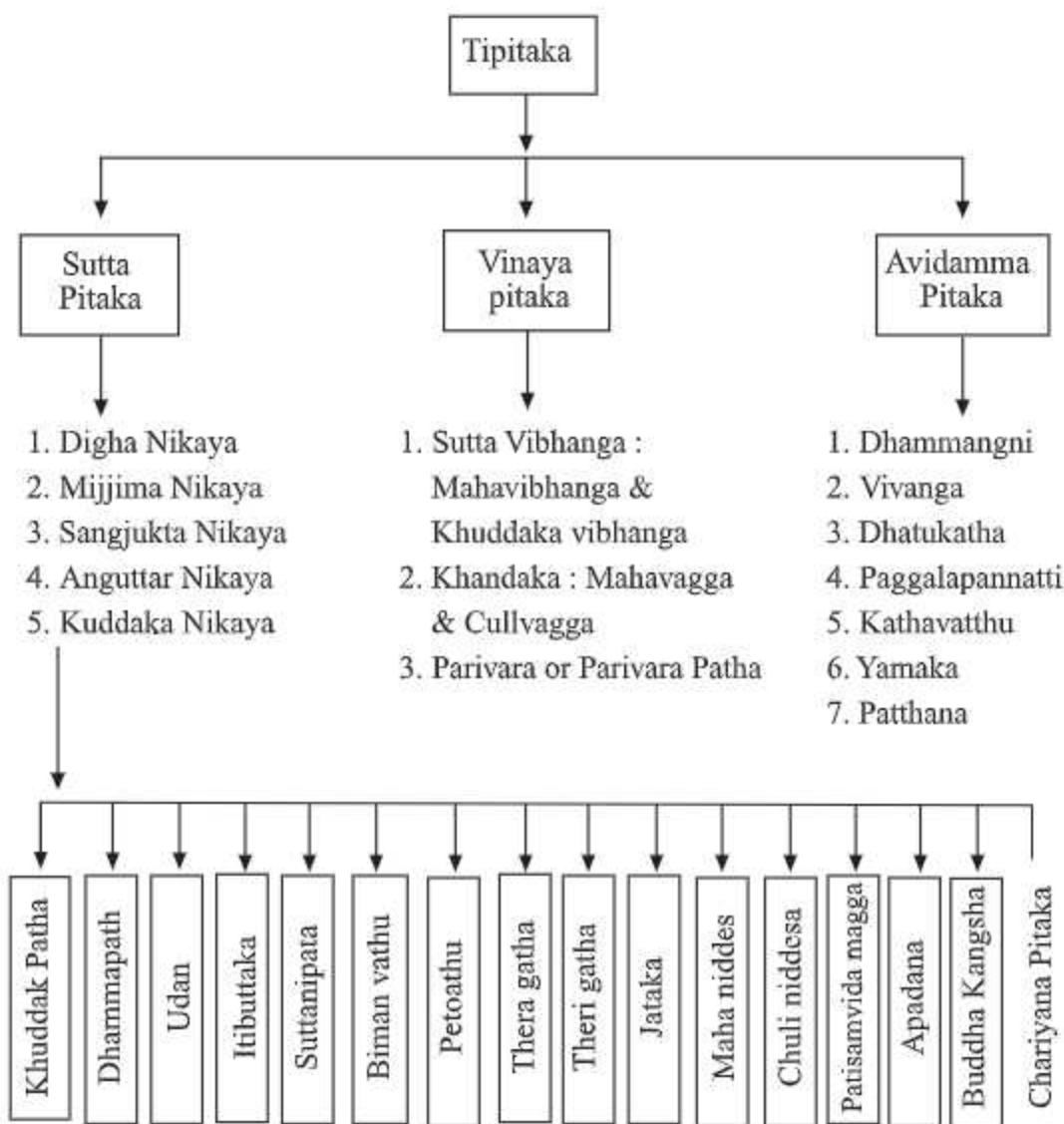
Lesson: 2
Introduction to the Tipitaka

'The Tipitaka' is the collection of invaluable words uttered by the great Buddha. The word Tipitaka is the combination of the words 'ti' and 'Pitaka'. 'Ti' means 'three' and 'Pitaka' means container, pot, basket, etc. The words of Buddha are divided into three streams based on its nature and kind and preserved in three Pitika or baskets. So, it is called Tipitaka. Three Pitakas are: 1) Sutta Pitaka, 2) Vinaya Pitaka and 3) Abhidhamma Pitaka. The part that contains the religious works of Buddha as sutra is called sutta or sutra Pitaka. Suttapitaka is divided into five main parts. Such as: Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, Anguttara Nikaya, and Khuddaka Nikaya. The word Nikaya means

group, part, community etc. The long discourses uttered by Buddha are collected in Digha Nikaya. So, this is called Digha Nikaya. The Nikaya or the part in which the discourses of middle length are collected is known as Majjhima Nikaya. The Nikaya which is smaller in comparison to the previous two and the Nikaya in which the discourses related to the subject matters of multifarious affairs is collected is called Samyutta Nikaya. The Nikaya which arranges the suttas in the gradual development of numbers is called Anguttara Nikaya. In this Nikaya the subject matters are collected as Eknipata (one nipata), Dukanipata (two nipata), tikanipata (three nipata) analysing into such gradual development of numbers. The word Khuddhka means small or little. The Nikaya in which the smaller discourses preached by Buddha are collected is called Khuddaka Nikaya. There are sixteen books in Khuddhaka Nikaya. Viz: Khuddaka Patha, Dhammapada, Udana, Itivuttaka, Suttanipata, Vimanavatthu, Petavatthu, Thera-gatha, Theri-gatha, Jataka, Mahaniddesa, Cullaniddesa, and Cariya Pitaka.

The word Vinaya means rules, ethics, discipline or regulations. The Pitaka which contains the regulations instructed by Buddha is called Vinaya Pitaka. Buddha promulgated these Vinayas or regulations with a view to leading the Bhikkhu Sangha in a disciplined, righteous, mutual understanding and proper manner. Vinaya Pitaka is mainly divided into three parts. Viz: 1) Sutta Vibhanga 2) Khandaka and 3) Parivara. Suttavibhanga is again divided into two: Mahavibhanga and Khuddak Vibhanga. In Mahavibhanga there are rules and regulations to be observed by the monks along with Parajika and Sanghadisesa. So, it is called Parajikakanda or Bhikkhu Vibhanga. In Khuddakvibhanga there are regulations to be observed by the nuns (bhikkhuni). It is also called Pacittiya or Bhikkhunivibhanga. The rules and regulations mentioned in the two books of Suttavibhanga are combinedly called Patimokkha. Khandaka is divided into two parts. Viz: Mahavagga and Cullavagga. In the book Mahavagga there is the continuous history of the life story of Buddha starting from the attainment of Buddhahood to the establishment of Sangha. In the book Cullavagga, there is the description of the first and second councils held after the great demise of Buddha along with the different rules of the Bhikkhu Sangha.

Abhidamma is the minutest analysis of the philosophy of Buddha. Buddhist philosophy is the main point of discussion in the Abhidamma Pitaka. Abhidamma Pitaka is divided into seven parts. Such as: 1) Dhammasangani, 2) Vibhanga, 3) Dhatukatha, 4) Puggalapannatti, 5) Kathavatthu, 6) Yamaka, 7) Patthana.

The decision of the Tipitaka is shown in the chart below :

Activities

In how many parts is Sutta Pitaka divided? Name the books of Khuddaka Nikaya.

In how many parts is the Suttavibhanga divided and what are they? Name the books of the Abhidhamma Pitaka.

Lesson: 3
Sutta Pitaka

Sutta Pitaka is divided into five parts. Such as: Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, Anguttara Nikaya and Khuddaka Nikaya.

The Nikayas are described below:

a) Digha Nikaya: Digha Nikaya is the first book of Sutta Pitaka. In Digha Nikaya there are 34 suttas in total. The Suttas are divided into three Vaggas. Viz: Silakhandavagga, Mahavagga, and Patikavagga. There are 13 Suttas in the first Vagga. The Suttas are composed in prose. There are 10 Suttas in the second Vaggas and 11 Suttas in the third. Many suttas of the second and third vaggas are composed in prose and poetry. The main subjects of discussion in this book are: dana (charity), sila (precepts), samadhi (meditation), panna (wisdom), jhana (contemplation), salvation, impermanence, sorrow, non-soul (anatma), mind, psychic factors and Nibbana etc. But relevantly, important discussion about philosophy, politics, economics, geography, society, culture etc. of ancient Indian subcontinent are also found in this Nikaya. Especially there is in Digha Nikaya discussion about 62 types of religious and philosophical tenet and racial system, and it delineates a clear cut conception about the ancient Indian religious and social conditions of Buddha's contemporary period. Besides this, there is a charming description of the biography of Buddha in the Mahaparinibbana Sutta of Nikaya. In Digha Nikaya more importance is given to build up moral and humanitarian life rather than religious philosophy.

b) Majjhima Nikaya: This is the second chapter of Sutta Pitaka. Majjhima Nikaya is the best among the five Nikayas. Only the medium type Suttas have been placed in this Nikaya. There are 152 Suttas here. The Suttas are divided into three Vaggas. Such as: Mula Pannasaka, Majjhima Pannasaka Vagga and Sela Pannasaka Vagga. There are 50 Suttas in the first and second Vaggas and 52 Suttas in the third. The main points of discussion in this Nikaya are: four noble truths, eight noble paths, patiecasamuppada (dependent origination) meaninglessness of the enjoyment of mundane happiness, absolut truth, Nibbana etc. This book also contains important information about the religious philosophy of six Tirthika Sangha of Buddha's time. Moreover this, description of the life styles of the Bhikkhus, the relationship between the laities, royal courtiers and the Bhikkhu Sangha; the social, economic, educational, and religious condition of India during the time of Buddha are also found here. This

book especially reflects the quintessential behavioral aspect of day to day life and simple analysis of the same. So, Majjhima Nikaya is considered to be best among the five Nikayas. Famous Acariya Buddhaghosa entitled Majjhima as the best book among the books included in the Tipitaka.

c) Samyutta Nikaya: There are 56 Samyuttas or chapters in Samyutta Nikaya. These are divided into five vaggas. There are 11 chapters in Sagatha vagga, 12 chapters in Nidana, 13 chapters in Khanda, 10 chapters Salayatana, and 12 chapters in Mahavagga. The totall number of suttas in five vaggas is 2889. The suttas are composed in the combination of subjects related to morality, psychology, philosophy etc. Though the suttas in Majjhima Nikaya are smaller in comparison to the Digha and Majjhima Nikaya, these are very significant. The subject matters are presented here dividing into three streams: 1) religion and philosophy, 2) incidents related to god, human beings etc. and 3) religious personalities. In the first Vagga importance is given to observance of precepts, rites and rituals, leading ideal life and to build up moral character. The other Vaggas are enriched in the discussion of religion, philosophy and miscellaneous. In this Nikaya, there are some smaller poetry the literacy or philosophic value of which is immense. These poems are composed in the form of conversation. Besides, there are excellent description about King Prasenjit of Kosala, Mahapajapati Gautami, defeat of Mars, instructions to the Brahmas by Buddha, the conversation between Buddha and yakkha, taking refuge in Buddha, matters of hospitality and gains, five aggregates, three kinds of feelings (vedana) etc. It can be said that Samyutta Nikaya is very much enriched with the description of spiritual, ethical and philosophical issues.

d) Anguttar Nikaya: There are 2308 suttas in Anguttar Nikaya. The suttas are composed of prose and poetry and are divided into 11 nipat or chapters. The nipatas or chapters are named after the number of discussion points. Viz: in Ekanipata or chapter one, only one topic is discussed; similarly, in Dukanipat two topics are discussed. Each nipata or chapter is divided into some vaggas. There are suttas of both types: small and large. In this Nikaya topics of manifold importance are included. Like the other Nikayas, in Anguttar Nikaya there is description about sila (precepts), samadhi (meditation), panna (wisdom), saddha (respect), viriya (vigour) and vinaya. Besides, valuable description, about how to control the restless mind, forsaking sin, three types of people, awareness about three things : controlling the sense organs, eating food, vigilance; consequence

of Devadatta, Character of men and women, relationship between husband and wife, duties and responsibilities etiquettes and manners of Buddhist devotees, upasotha and the necessity of upasotha, sorrows and happiness, Sotapatti Magga and Phala (results), Sakkidagami Magga and Phala, Anagami Magga and Phala and Arhant Magga and Phala etc. are found here.

There is a fine description about the conviction system, geographical, social, and religious conditions of ancient India in Anguttar Nikaya. Additionaly important information about the kings and Maharajas of that time, the monks and nuns, male and female devotees etc. it found. So, the historical value of Anguttar Nikaya is immense.

e) Khuddaka Nikaya: Khuddaka Nikaya is the last part of Sutta Pitaka. The subject matters of this Nikaya have been presented dividing it into sixteen parts. In other words, Khuddaka Nikaya consists of 16 books. The subject matters of each of the books are different from each other. There is no continuation among the themes of the books. In Khuddhak Nikaya the diversities of topics are noticed. So, Khuddak Nikaya is also called Pakinnaka Sangaha (collection of miscellious). Though the books are small in size, the importance of the subject matter is boundless. The newly initiated Bhikkhu Samaneras learn the books of Khuddak Nikaya before learning the other books. The books included under Khuddak Nikaya : 1) Khuddak Patha, 2) Dhammapada, 3) Udana, 4) Itivuttaka, 5) Sattanipata, 6) Vimanvatthu, 7) Petavatthu 8) Theragatha, 9) Therigatha, 10) Jataka, 11) Mahaniddesa, 12) Cullaniddesa, 13) Patisambhidamagga, 14) Apadana, 15) Buddhavamgsa, 16) Cariya Pitaka.

Activities

Show the books of the Tipitaka in a chart.

How are the subject matters arranged in Anguttara Nikaya?

Make a list of the books included in Khuddaka Nikaya.

Lesson: 4
Vinaya Pitaka

Vinaya is called the life of Buddhasasana. Because, without Vinaya the stability of Buddhasasana is unimaginable. The stability of Buddhasasana depends on the stability of Vinaya. It is said that if Vinaya Pitaka is exercised with great caress, deep respect and pride, the Buddha's religion will never be perished even if the Sutta and Abhidhamma are lost. Vinaya was collected first in the first council held after three months of the great demise of Buddha realising the importance of Vinaya. The other name of Vinaya is 'rule', 'ethics' or 'discipline' etc. In simple meaning Vinaya is called 'Sila'. Everything in this world is led by rules and discipline. Planets, stars everything rotate by rule.

The matchless beauty of the world, accumulation rainbow colours, sunrays, everything is tied by the rule of cause and effect. The need for rules and discipline in our daily life is most essential. Immodesty, laziness, cheer-monger, immorality, spend thriftness, greed, jealousy, passion, lack of good manners are against the development of all kinds. On the other hand, rules, discipline, modesty, strength of character, precepts, meditation, enthusiasm, inspiration, efforts, punctuality, self sacrifice, respect, satisfaction, wisdom and good deeds are the key to all kinds of development. Buddha promulgated the rules of Vinaya for the development of the Bhikkhu Sangha. The rules of Vinaya are a must for leading the day to day life and for the development of spiritual life. So Buddha said:

Satavassopi pabbajja sikkhanto pitakattayam
Ovadam nanuvattante nirayam so uppajjati.

Meaning: 'If any Bhikkhu does not observe the precepts completely even after studying the Tipitaka for hundred years he is to go to the hell after death'
Moreover he said:

tassapasadhikang hoti pattacivaram dharanam
Pabbajja saphala tassa yassa sila sunimmalam.

Meaning: He, whose character is stainless, is worthy of civara and bowls. The life of a pious man is the happiest.

Understanding the theme of the above mentioned gathas, any wise man should be well educated at Vinaya and should behave in a modest way. Vinaya is the basis of all good deeds. Though Vinaya is the compulsory rule to be observed by the Bhikkhu samaneras, here there are beautiful directions about leading a pious family life. The practice of Vinaya arises the ethical and humane virtues. So, the practice of Vinaya is most essential.

Vinaya Pitaka is divided mainly into three parts. Viz:

a) Sutta vibhanga : It is divided into Bhikkhu Vibhanga and Bhikkhuni Vibhanga.

b) Khandaka: It is divided into Mahavagga and Cullavagga

c) Parivara or Parivara Patha.

a) Sutta Vibhanga: The first book of Viraya Pitaka is sutta vibhanga. The meaning of the word sutts is sutra, and Vibhanga means to 'break down' which means to break into the minutest parts to explain gist. So, the word 'Sutta Vibhanga' means to 'explanation of the sutta' which means the detailed explanation of the rules or basic teachings of Vinaya. In Sutta Vibhanga there is found detailed explanation of 22 Patimokkha Sila. The main theme of Sutta Vibhanga is the minutest analysis of how and where was Buddha assigned the rules? Who is the breacher of precepts? How to determine the crimes regarding the purification of the precepts? What ways of punishment can redeem the objected Bhikkhu from the objection of breaching the precepts? According to the importance, the rules of Sutta Vibhanga are divided into eight categories. Viz: Parajika, Sanghadisesa, Aniyata, Nisaggiya, Pacittiya, Patidesaniya, Sekhiya, and Adhikarana Samatha. These principles are collected into two books Bhikkhu Vibhanga and Bhikkhuni Vibhanga. In these books there is explanation of what crime is committed by breach of what principle and what is its panacea. So, Sutta Vibhanga is also called scripture of law or principles.

1. Bhikkhu Vibhanga: It is the first book of Vinaya pitaka. In this book the rules related to Vinaya of the Bhikkhus are written. Here it is mentioned where, how, to whom did Buddha address or directed this rules and principles, fault of the breaker of precepts and the ways to redeem from it. The rules to be observed by the Bhikkhus are narrated dividing it into eight parts. Such as, Parajika, Sanghadisesa, Aniyata, Nissaggiya, Pacittiya, Patidesaniya, Sekhiya and Adhikarana Samatha. There are explanations of 227 Silas (precepts) in total.

2. Bhikkhuni Vibhanga: The rules to be observed by the nuns are written in this book. This is composed as complementary to Bhikkhu Vibhanga. In this book, the rules to be observed by the Bhikkhunis are narrated dividing it into eight parts. Viz: Parajika, Sanghadisesa, Aniyata, Nissaggiya, Pacittiya, Patidesania Sekhiya and Adhikarana Samatha. The numbers of precepts for the nuns is 311. It may be mentioned that number of precepts for the nuns is 84 more than that of the monks.

The books Bhikkhu Vibhanga and Bhikkhuni Vibhanga included in Sutta Vibhanga are also known as Parajika and Pacittiya.

b) Khanddaka:

Khanddaka is the name of the second book of Vinaya Pitaka. Here the incidents after the attainment of sambodhi of Buddha are mentioned. The Especiality of khandaka is that here the rules and regulations of vinaya are given importance. Khandaka is enriched with the information like the religion society, culture, politics, economics, geography, traveling, construction and development and many such historical information and theory of ancient India. Khandaka is divided into two parts : Mahavagga and Cullavagga.

1. Mahavagga:

The book Mahavagga is divided into ten chapters or Khandas. Viz: 1. Mahakhanda 2. Upasath 3. Vaisupanayika 4. Pavarana 5. Camma 6. Vesajja 7. Kathina 8. Civara 9. Campeyya and 10. Kosambika. The book is called Mahavagga because each of the chapters is bigger in size. In this book, there is description about incidents after the attainment of Sambodhi of Gautama Buddha.

Especially, the different stories of the life of Buddha starting from the attainment of Buddhahood to the establishment of the Sangha have been discussed in Mahavagga. The value of this book is great because of the sequential composition of the life of Buddha. Here is the sequential history of the code of Vinaya introduced by Buddha during the period starting from the attainment of Buddhahood to the establishment of the Sangha. In the book there is description about many historical incidents of Buddha's time. The book repletes with many important historical imformation like the history of preaching of religion by Buddha, origin and development of Buddhist Sangha, Dhammacakkapavattana, initiation of first five disciples, the travelling of rich Yasa to meet with Buddha, meeting of Buddha with king Bimbisara, etc. Besides the method of teaching, the relationship between master and disciple and proper instructions about building up an ideal life are found.

2. Cullavagga

There are 12 chapters or khandas in Cullavagga. They are.: 1. Kammma khanda, 2. Parivasika khanda 3. Samuccaya khanda, 4. Samatha khanda, 5. Khuddavatthu khanda 6. Sayanaseana khanda 7. Sanghabhedakakhanda 8. Brata khanda 9. Pratimokkha khanda 10. Bhikkhuni khanda 11. Pancasatika khanda and 12. Saptasatika khanda. The word 'Culla' mean 'small'. From the very tittle, it is understood that the khandas or chapters of the book are small. As the chapters are smaller than that of Mahavaggas the book is named as Cullvagga. From chapter one to ten there is description about the purposes for which Buddha introduced rules and regulations at different stages of His life. In chapter eleven there is description about the first Buddhist council. In chapter twelve there is complete description about the 2nd council. In Chullavagga, there is also description about the entrance of womenfolk in the sangha; the initiation of Mahapajapati Gautami along with others; the rules and regulations for the nuns; on what conditions Buddha consented to the establishment of Bhikkhuni Sangha etc.

c) Parivara or Parivara Patha

This is the last book of Vinaya Pitaka. This book describes the objectionable behavioural aspects of the Bhikkhus and Bhikkhunis during Buddha's time. Especially, the complex and abstruse aspects are analysed in this book very minutely through the answers to questions. The book is very important for the new trainee Bhikkhus as tool of learning Vinaya. Including big and small there are 21 chapters in total. These are composed in prose and poetry. Each of the chapters is replete with the explanation of the vinaya rules. So, this book is called the gist of the Vinaya Pitaka.

Activities

Why Vinaya is called the life of Buddhasasana?
Why is Sutta Vibhanga also considered the scripture of law and principle?
Why Parivara book is called the summary of Vinaya Pitaka?

Lesson : 5
Abhidhamma Pitaka

The third or the final part of the Tripitaka is Abhidhamma Pitaka. The book repletes with the enriched discussion of Buddhist Religion and philosophy. The philosophical or ethical facts which are instructed to follow in Sutta Pitaka, that facts are presented in Abhidhamma Pitaka explaining in a detailed and minute way. The main point of discussion in the book is Buddhist philosophy and Paramartha truth. Viz. :khanda, Ayatana, Dhatu, Cuti, Patisandhi, bala (vigour), Nibbana and Pannatti etc. In Abhidhamma Pitaka there is an extreme development of Buddhist mindfulness. Nobody can render better religious instructions without having sufficient knowledge in the subject of Abhidhamma. There is no scope of introducing any imaginary matter. Its main speciality is to analyse the main theme determining the cause and effect relationship. The main theme of Abhidhamma is the psychological instruction of Buddha. Particularly citta (mind), cetasika (psychic factors), rupa (form) and nibbana etc. have been analysed in Abhidhamma Pitaka very minutely. So, Abhidhamma is also called higher religion.

Abhidhamma Pitaka is divided into seven parts. They are: 1. Dhammasangani, 2. Vibhanga, 3. Dhatukatha, 4. Puggalapannatti, 5. Kathavatthu, 6. Yamaka and 7. Patthana.

1. Dhammasangani: Dhammasangani is the first book of Abhidhamma Pitaka. Dhammasangani means explanation or classification of religion. The book is so titled because religion as well as worldly and transcendental affairs are explained by classification here. Dhammasangani is called the main pillar of Abhidhamma Pitaka. All the factors, especially all smaller and bigger matters relating to the internal and external world are expressed through citta (mind), cetasika (psychic factors) and material things. Namarupa (name and form) has been classified according to the principle of cause and effect as bad-good and Avyakata dhamma has been discussed in this book. The subject matter of Dhammasangani can be analysed dividing it into four parts. These are:

a. Introduction to citta and cetasika (mind and psychic factors).
b. Introduction to rupa (material substance).
c. Summary or Nikkhepa of matters mentioned earlier.
d. Atthudara or Avyakatha dhamma.

In Citta and cetasika there is discussion about Kamavacara, Rupavacara, Arupavacara and Lokattara citta -these four kinds of citta, five aggregates (panca khanda) Jivitendriya etc. In Rupa Paricaya part, there is explanation of Kamloka (hell), world of human beings or God etc. The word Nikkhepa means Summary. In this division, there is a summary of the things discussed in the earlier part related to mind and psychic factors. The word Atthudara means analysis. Finding real meaning or discovery of truth is Atthudara. In this part the causes of wholesome and unwholesome deeds are discovered. Besides, there is also discussion about unexplained things.

2. Vibhanga: The name of the second book of Abhidhamma Pitaka is 'Vibhanga'. The word Vibhanga means detailed explanation. In this book higher or detailed explanation of the matters of Dhammasangani is found. There are eighteen chapters in this book. In the chapters, there is discussion about five aggregates (panca khanda), twelve Ayatana, eighteen kinds of Dhatu, four noble

truths, twenty two sense organs, dependent origination, cari smritiprasthana, cari sammaka pradhana, Saptaboddhyanga eigth noble paths, Meditation, four immeasurable. vinaya rules. four patisambhida, gyana-vibhanga, Khuddavatthu Vibhanga etc.

3. Dhatukatha: This is the third book of Abhidhamma Pitaka. The word 'Dhatukatha' means discussion about 'dhatu'. The book is replete with the discussion about mind and psychic matters. The main points of discussion of this book are : five agregates (Rupa, vedana, sanna, samkara, vinnana), twelve Ayatana (Cakkhu, srotara, ghrana, jibha, Kaya, Rupa, sabda (sound), Gandha, Rasa, phassa, mana and dhamma), eighteen types of Dhatu (Chakhu, Srotra, Ghrana, Jibha, Kaya, Rupa, Sabda, Gandha, Rasa, Phassa, Cakkhu-vinna, srtotra-vinna, Ghrana-vinna, jibha-vinna, kaya-vinna, Mana-vinna Dhamma), four types of meditation (first stage, second stage, third stage and fourth stage of meditation), pancabala (saddha, viriya, smiriti, samadhi and panna), eight noble paths (right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfullness, right concentration) etc.

4. Puggala Pannatti: The word 'puggal' means person, entity or soul. 'Pannatti' means point out, conception, introduction or ascertain something to be right. So 'Puggalapannatti' means the book which introduces the 'puggal' or certain person. The book is divided into ten chapters. In these ten chapters there is description about different puggals or persons. The puggal is divided into different parts to show the nature and development of a puggal or individual. Such as : Sammaka Sambuddha, Pecceka Buddha, Ariya puggal and their classifications, Sotapanna, Sakkidagami, Anagami, sakkya and asakkya and laities who are endowed with greed, antipathy and dellusion etc. The six conceptions mentioned first in the book. Then, there is the explanation of Ekbhidhapuggala, Divibidha puggala, Tividha puggala, Catuvidha puggala, Pancavidha puggala, Saravidha puggala, Saptavidha puggala, Atthavidha puggala, Nabavidha puggala and Dasavidha puggala. The language and presentation of subject matters of this book are different from the other books of Abhidhamma Pitaka.

5. Katha Vatthu: 'Kathavatthu' is the most valuable book of Abhidhamma Pitaka. Only the name of the compiler of the book Kathavatthu is found among all the books included in the Tripitaka. The book was composed by Moggaliputta Tissa Th era at the end of the third great Buddhsit council held during the reign of emperor Ashoka. There are twenty three chapters in this book. In each chapter of this book there are answers to eight to twelve questionnaires. In this question and answer session, an insight into the life styles of ancient India, in other words, mind and the thoughtfulness of the people of that time is found. This book was compiled by Moggaliputta Tissa Thera at the time of the third council held during the period of the great emperor Ashoka. This is called the Book of Debate (Tarka Sastra) related to Buddhist religion and philosophy. In this book there is reply and counter reply to various complex philosophical theories. In this book the difficult and inscrutable philosophical matters of Abhidhamma are simply presented with logic. In this book the other philosophical theories are refuted through the quotation of the words of Buddha and the book is included into Tipitaka because it reflects the gist of the Buddhist religion and philosophy.

6. Yamaka or Yammka Pakarana: The word 'Yamaka' is used to mean couple or double or joint. 'Yamaka' means to introduce two questions on same subject. In this two questions effort is made to find out the cause from the cause or the truth of the cause from the cause. The book is divided into ten parts. The main points of discussion in the book are : Mula yamaka, khamda yamaka, ayatana aamaka, dhatu yamaka, sacca yamaka, samkara yamaka, anusaya yamaka, citta yamaka, dhamma yamaka, indria yamaka etc. In Mula Yamaka, there is discussion about the good and bad and their root. In khanda Yamaka there is description about five khandas. In Dhatu Jamaka, there is description about the forgotten meaning of eighteen types of Dhatu. In Sacca Yamaka, there is description of four noble truths. In Samkara Yamaka the discussion about three types of samkara is found (kaya samkara, vaca samkara and mana samkara). In Anusaya Yamaka, the philosophical judgement (wartoneness, anger, doubt, conciet, ingorance etc) about different types of Anusaya are found.

In Citta Yamka a conception about mind and psychic factors is found. In Dhamma Yamaka, there is a detailed analysis of the wholesome and unwholesome phenomenon. In Indriya Yamaka, there is introduction to 22 types of sense organs.

7. Patthana: This is the last book of Abhidhamma Pitaka. The word 'Patthana' means 'close connection', cause or main cause, real cause, because etc. The causes of 'namarupa', the theory of dependent origination is also discussed in the book. There are four divisions in the book. such as: Anuloma Patthana, Paccaniya Patthana, Anuloma Paccaniya Patthana, and Paccaniya Anuloma Patthana. Four divisions are again presented through 24 types of Paccaya. 'Paccaya' means cause 'nidana', 'because' etc. Paccaya is something through which any work is accomplished. The 24 types of paccayas mentioned in the book of Patthana are : Hetu, Arammana, Adhipati, Anantara, Samantara, Sahajata, Annamanna, Nissaya, Upanissaya, Purejata, Pacchajata, Asevana, Kamma, vipaka, Ahara, Indriya, jhana, Magga, Samprayutta, viprayuttatta, Atthi, Natthi, Bigata, Abigata paccaya.

Activities

How many books are there in Abhidhamma Pitaka and what are they?
What are the main points of discussion in Dhammasangani?
Why is the book Kathavatthu included into the Tipitaka?

Lesson : 6
Necessity of the Study of the Tipitaka

The main theme of Tipitaka is the religious philosophy of Buddha. But in the Tipitaka relevantly discusses about the condition of society, culture, religion, philosophy, politics, geography, economics etc. of Buddha's time. So, there is a great importance of the Tipitaka to know the ancient history of India. Each of the words of the Tipitaka inspires human beings to develop the ethical and humanistic qualities. It motivates to refrain from the bad activities. It inspires to lead a life of religious avioding all kinds of sin. It leads human beings to the path of sorrow free Nibbana. Through the study of the Tipitaka one can know about good or bad activities, the real nature of minds characteristics of human beings, verious conditions of mental world, sorrows, causes of sufferings, ways to emancipation from sufferings, impermanence, non-soul, ways to attain Nibbana, the real nature of the world, observance of precepts, meditation, wisdom etc. Besides, many important incidents of the life of Buddha are mentioned in the Tipitaka. The invaluable words of Tipitaka play a role to create good relations among man and man, heartfelt feelings and unity among human beings

removing the anger, jealousy and passion. The words of Buddha played important roles to eradicate the prevalent atrocities in the name of racial and colour discrimination in India. Buddha preached His religion with the dream of establishing a society without racial or colour discrimination. His every word inspires to protect all creatures both great and small. With a view to developing that ideals he established the Bhikkhu and Bhikkhuni Sangha. The Sangha that He established had entranc to all irrespective of race, colour and caste. In this way He spread the ideal of the principle of equality in the society and among his followers. Following the rules and regulation as directed by Buddha, human beings become modest, observer of precepts and endowed with good character. As a result, the life of an individual, a family or a society becomes happy. So, it can be said that the necessity of the study of the Tipitaka is immense.

Exercise

Fill in the blanks

1. Buddha did not any .... instruction in written form.
2. At the patronisation of the king of Ceylonese Vattagamini .... was written on the Palm Leap.
3. Sutta Pitaka is divided into .... parts.
4. Khuddaka Nikaya is the .... of Sutta Pitaka.
5. .... is the first book of Abhidamma.

Short Questions

1. What does the word Tipitaka mean?
2. How many books are there in Sutta Pitaka and what are they?
3. What is the lesson of Vinaya Pitaka?
4. What does it mean by Abhidhamma?

Essay type Questions

1. Discuss the background of composition of the Tipitaka.
2. Give an idea about Sutta Pitaka.
3. What do you mean by Vinaya ? How many books are there in Vinaya Pitaka ? Give berief idea of them.

Multiple Choice Questions

1. What is the name of the main book of Abhidhamma Pitaka ?

a) Vibhanga b) Dhammsangani

c) Dhatukatha d) Kathavatthu

2. Through the practice and exercise of Vanaya the Bhikkhus will –

a) acquire sense of ethics

b) attain meditation

c) attain higher life style

Which one is correct ?

a) i b) i and ii

c) ii and iii d) i, ii and iii

Read the passage below and answer to the question no. 3 and 4

Reverend Bodhimitra Bhikkhu after attaining new Upasampada studied a book at the library to know about the rules, pimciples and discipline of the life of monkhood. In the book the complex and obscure aspects of Vinaya are explained in a simple and beautiful manner.

3. Which book of Vinaya did Reverned Bodhimitra Vikkhu study ?

a) Sutta Vibhanga b) Khandaka

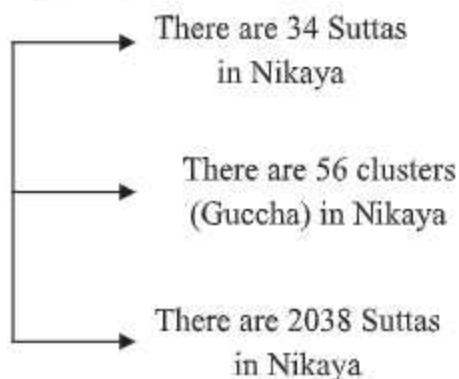
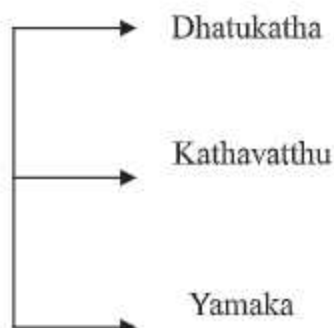
c) Mahavagga d) Parivara Patha

4. What of Vinaya Pitaka is that book called ?

a) Summary b) Gist

c) Perfect code of life d) Important book

Creative Questions

1. **Chart-1** **Chart-2**

a. What is the other name of Cullavarga ?

b. Explain the necessity of studying the Tipitaka

c. Explain in the light of the textbook which Pitaka the hints in the 1st chart directs.

d. In the Pitaka mentioned in the 2nd chart 'Buddhist Philosophy and ultimate truth have been enalysed' Do you agree with this statement ? Give reasons.

2. Dharmankura Vihara is perfectly led combinedly by reverend Bhikkhu Sangha, Vihara management committee and the male and female devotees. Everybody tries sincerely to observe the precepts through the practise of instructions and advice rendered by Buddha. On the special day, while the male and the female worshipper observe Upasatha Sila, remembering the part of Buddha's quotation the principal of the Vihara Joys, 'If any Bhikkhus, after studying The Tipitaka for hundred years does not observe the precepts properly then he is to go to hell after death.

a. In which language is the Tipitaka composed ?
b. Briefly explain the background of the Tipitaka.
c. In which pitaka of the Tipitaka the statement of Uddipaka is found? Explain.
d. That pitaka is like the life of Buddhasasana' - give your opinion from the religious point of view.

Chapter Four
Sutta and Moral Verses

The suttas and the moral verses are chanted by Lord Buddha Himself. Buddha preached all these to his disciples and devotees in different places in different occasions. These are available in the various books of Suttapitaka included in the Tipitaka. The suttas and the moral verses contain the basics of Buddha's teaching and philosophy. These perform welfare in this life alongside the development of moral and spiritual life. These are chanted in different occasions. These are chanted generally to be protected from the bad effects of natural calamities, accident, diseases, grief, and ghosts, evil spirits, yakkas etc. and to wish for all types of blessings. Each sutta is recited for the specific purpose. For example, the Ratana Sutta is recited to be saved from famine and epidemic, The Karaniya Metta Sutta is to be saved from the disturbance of ghost and yakkas, Su-pbbanha Sutta to protect from the bad effect of the misfortune, the Bhojjanga Sutta is recited to recover from all diseases, and the Angulimala Sutta is recited to recover from the labour pain. There are many more suttas in Tipitaka by reciting those we can be saved from different kinds of dangers. We shall read the Ratana Sutta and the Karaniya Metta Sutta in this Chapter.

By the end of this chapter we shall be able to-

* describe the background of the Ratana Sutta and the Karaniya Metta Sutta
* explain the subject matter of the Ratana Sutta and the Karaniya Metta Sutta.

The devotees are listening the chanting of suttas from the Bhikkhus

Lesson: 1
The Background of the Ratana Sutta

Vesali was a democratic state of the Licchavies in India. It is now known as Besar. At the time of Lord Buddha Vesali was a very prosperous city. The king, prince, richman (sestthi), chief of Army, farmers, merchants etc. people from different classes and caste lived there. Vesali was enriched with many kinds of food. The dwellers lived there with great happiness.

Once upon a time there was a severe draught in Vesali. All the fields, ponds, agricultural lands dried out. The farming and the production of crops were stopped. As a result there was a famine in the state. Large numbers of people died of starving. The corpses were thrown out to the outskirts of the city. Many inhuman demons entered in the city attracted by the bad smell. Many more people died by the disturbing demons. An epidemic started due to air pollution. Huge people and animals died also for this.

At last the inhabitants of Vesali being tormented by the three kinds of disturbances, such as famine, demons and epidemic, went to the king and prayed to him, 'O king! Three kinds of fears have developed in the city. Such adversities never happened before at the time of the reign of the seven dynasties. The royal astrologer was invited to find whether these adversities happened due to any irreligious actions by the king. The astrologer found by consulting horoscope that the king had no fault. Then all were thinking about how they could be the adversities be driven out. All of them decided after thinking that only the arrival of Lord Buddha, well wisher to everyone, merciful to all, accomplished with super power could drive the adversities. Therefore the king invited Lord Buddha to Vesali for the welfare of the subjects. The king thought, the adversities of the people of Vesali would be passed away, the lives would be saved, would get back the mental strength and all the fears and misfortune would be passed away if the Buddha come.

Buddha was living in Rajgeha. The king of Vesali then sent messenger to bring Lord Buddha. Two princes of Licchavies went to bring Buddha with the armed forces and gifts. The princes of Licchavies reached to the Buddha and after showing respect to him said, 'Bhante! There three kinds of fear created in our city. If your kindness Lord Buddha would visit Vesali only for once then that would cause great welfare for us.' Feeling pity for the people of Vesali Buddha accepted the invitation and decided to go to Vesali. The king and his ministers with the residence of Vesali received Buddha with offerings and service in a grand style. When Buddha reached Vesali, Devaraja Indra came to receive him. After coming of the devas (gods) the demons fled away.

Then Buddha asked Ananda to learn the Ratana Sutta and said, ' recite this sutta moving around the cities of Vesali with the Licchavies. The famine, epidemic, and fear will go away from Vesali by the impact of the Sutta.' According to the instruction of Buddha Ananda started to recite the Ratana sutta and sprinkled water from the begging bowl of Buddha. The three kinds of fear, the fear of disease, the fear of demons, the fear of famine, drove away by the recitation of the Ratana sutta. It rained heavily. The fields were filled with corps again. The peace returned to the life of Vesali. The people of the city were happy. All of them were praising Buddha. All of them expressed gratitude to Buddha. This is the background of the Ratana sutta. This sutta is found in the book Khuddaka Patha included in Khuddaka Nikaya of Sutta Pitaka.

Activities

How was the country Vesali?

How many kinds of disturbances were there in Vesali? What were those?

What did TheraAnanda do according to the instruction of Buddha?

Lesson: 2

Ratana Suttam (Pali)

1. Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
sabbe va bhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāsitaṃ.

2.tasmā hi bhūtā nisāmetha sabbe
mettaṃ karotha mānusiyā pajāya
divā ca ratto ca haranti ye baliṃ
tasmā hi ne rakkhatha appamattā.

3.yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇıtaṃ
na no samaṃ atthi tathāgatena
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

4. Khayaṃ virāgaṃ amataṃ paṇītaṃ
yadajjhagā sakyamunī samāhito
na tena dhammena samatthi kiñci
idampi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

5. Yambuddhaseṭṭho parivaṇṇayī suciṃ
samādhimānanta rikaññamāhu
samādhinā tena samo na vijjati
idampi dhamme ratanaṃ paṇīta
etena saccena suvatthi hotu.

6. Ye puggalā aṭṭha satampasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā sugatassa sāvakā
etesu dinnāni mahapphalāni
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

7. Ye suppayuttā manasā daḷhena
nikkāmino gotamasāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhuñjamānā
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

8. Yathindakhīlo paṭhaviṃ sito siyā
catubbhi vātebhi asampakampiyo
tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati
idampi saṇghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

9. Ye ariya saccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusappamattā
na te bhavaṃ aṭṭhamam ādiyanti
idampi saṇghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

10. ṣahā vassa dassanasampadāya
tayassu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitañca
sīlabbataṃ vā pi yadatthi kiñci
catūhapāyehi ca vippamutto
cha cābhiṭhānāni abhabbo kātuṃ
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

11. Kiñcāpi so kammaṃ karoti
pāpakaṃ kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchadāya
abhabbatā diṭṭhapadassa vuttā
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

12. Vanappagumbe yathā phussitagge
gimhānamāse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃhitāya
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

13. Varo varaññū varado varāharo
anuttaro dhammavaraṃ adesayi
idampi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

14. Khīṇaṃ purāṇaṃ navaṃ natthi
sambhavaṃ
virattacittā yatike bhavasmiṃ
te khīṇabījā avirūḷhichandā
nibbanti dhīrā yathāyam padīpo
idampi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu.

15. Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
buddhaṃ namassāma suvatthi hotu.

16. YānIdha bhūtāni samāgatāni
bhummīni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
dhammaṃ namassāma suvatthi hotu.

17. Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
saṅghaṃ namassāma suvatthi hotu.

Activity

Read Ratan Sutta with correct pronunciation in group work.

Lesson: 3

Ratana Sutra (English)

1. "Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all have peace of mind, and may they listen attentively to these words."

2. "O beings, listen attentively. May you all radiate loving-kindness to those human beings who, by day and night, bring offerings to you (offer merit to you). Wherefore, protect them with diligence."

3. "Whatever treasure there be either here or in the world beyond, whatever precious jewel there be in the heavenly worlds, there is nought comparable to the Tathagata (the perfect One). This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness."

4. "That Cessation, that Detachment that Deathlessness (Nibbana) supreme, the calm and collected Sakya Sage (the Buddha) had realized. There is nought comparable to this (Nibbana) Dhamma. This precious jewel is the Dhamma. By this (asseveration of the) truth may there be happiness."

5. "The Supreme Buddha extolled a path of purity (the Noble Eightfold Path) calling it the path which unfailingly brings concentration. There is nought comparable to this concentration. This precious jewel is the Dhamma. By this (asseveration of the) truth may there be happiness."

6. "The eight persons extolled by virtuous men constitute four pairs. They are the disciples of the Buddha and are worthy of offerings. Gifts given to them yield rich results. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

7. "With a steadfast mind, and applying themselves well in the dispensation of the Buddha Gautama, free from (defilements), they have attained to that which should be attained (arahantship) encountering the Deathless. They enjoy the Peace of Nibbana freely obtained. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

8. "As a post deep-planted in the earth stands unshaken by the winds from the four quarters, so, too, I declare is the righteous man who comprehends with wisdom the Noble Truths. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

9. "Those who realized the Noble Truths well taught by him who is profound in wisdom (the Buddha), even though they may be exceedingly heedless, they will not take an eighth existence (in the realm of sense spheres). This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

10. "With his gaining of insight he abandons three states of mind, namely self-illusion, doubt, and indulgence in meaningless rites and rituals, should there be any. He is also fully freed from the four states of woe, and therefore, incapable of committing the six major wrongdoings. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

11. "Any evil action he may still do by deed, word or thought, he is incapable of concealing it; since it has been proclaimed that such concealing is impossible for one who has seen the Path (of Nibbana). This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

12. "As the woodland groves though in the early heat of the summer month are crowned with blossoming flowers even so is the sublime Dhamma leading to the fruit (calm) of Nibbana which is taught (by the Buddha) for the highest good. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness."

13. "The Peerless Excellent one (the Buddha) the Knower (of Nibbana), the Giver (of Nibbana), the Bringer (of the Noble Path), taught the excellent Dhamma. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness."

14. "Their past (kamma) is spent, their new (kamma) no more arises, their mind to future becoming is unattached. Their germ (of rebirth-consciousness) has died; they have no more desire for re-living. Those wise men fade out (of existence) as the flame of this lamp (which has just faded away). This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness."

15. "Whatever beings (non-human) are assembled here, terrestrial or celestial, come let us salute the Buddha, the Tathagata (the perfect One), honoured by gods and men. May there be happiness. The perfect Dhamma, honoured by gods and men. May there be happiness."

16. "Whatever beings are assembled here, terrestrial or celestial, come let us salute the perfect Dhamma, honoured by gods and men. May there be happiness."

17. "Whatever beings are assembled here, terrestrial or celestial, come let us salute the perfect Sangha, honoured by gods and men. May there be happiness."

Word meaning

Samāgatāni- assembled; bhummāni- terrestrial; antalikkhe- on sky; sumanā- happy; sakkacça-with attension; nisāmetha-listen; mānusiyā pajāya-for the human being; huraṃ- next life; amatṃ- nectar; parivaṇṇayī- described; samādhimānantarikaññamāhu- the result of ṣamadhi what can be got immediately; Passattha- admire; dakkhiṇeyyā- worthy of offerings; suppayuttā- truly appoinpoed; daḷhena- stead fastly; nikkāmino- nishkam; patipatta-best achievement; Yathindakhīlo- a post deep planted in the earth; ariyasaccāni- four noble truths; bhusappamattā- nonvegilent; dassanasampadāya- right view; vicikicchitañca- doubt; vippamutto- free; diṭṭhapadassa- having right view; varaññū- aware of nibbana; varado- the giver of happiness(nibbana); varāharo- the person who attained the best path or nibbana.

Lesson: 4

Background of Karaniya Mettasutta

Once upon a time Lord Buddha was living in Savatthi. The rainy season was coming. The Bhikkhus used to search the suitable place inside the mountain cave or in the forest for the Vassavasa. Thus the five hundred Bhikkhus started to live in the forest near the Himalayas. They used to practise meditation with great pleasure after eating the collected the food from the neibouring villages. Their health and mind became fresh by the pollution free climate and good food.

There were many tree-being in that forest. They were afraid of the pious life and the power of sila of the Bhikkhus. The tree-gods were fleeing away from the trees with their families for being unable to bear the influence of sila. They were only thinking about when these Bhikkhus would leave this place. As soon as the Bhikkhus would leave the place they could come back to their dwelling place. But the tree-gods found that the Bhikkhus would not leave the place before the end of Vassavasa.

One night the tree-gods frightened the Bhikkhus appearing before them with a fearcing terrible look to drive them away. To this the Bhikkhus were terrified. Therefore they could not concentrate on meditation. Gradually they became very thin and weak. Later the tree-gods started to spread bad smells. To this the Bhikkhus suffered from severe headache. Oneday after discussing between them they went away to Lord Buddha in Savatthi leaving Vassavasa. To see the Bhikkhus Buddha reminded them that he instructed not to travel during Vassavasa. Then the Bhikkhus narrated all the facts about leaving the place of the Vassavasa.

On hearing everything Buddha said, 'O Bhikkhus go back to that place again. I am saying you the way of protecting from the tree-gods. Be friendly to the tree- gods or the demons, don't be hostile to them. Show friendship and pity to them with patience. Saying this Buddha preached the Karaniya Metta Sutta to them and said, learn this sutta and go back to the forest. At the eighth day of upasatha in every month recite this sutta loudly. Discuss about religion, ask each other about the topic, and recommend them. Then the demons will never frighten you. They will be beneficiary and well wisher of you.

According to the advice of Buddha the Bhikkhus went back to that place and involved in reciting Karaniya Metta Sutta and absorbed in the mettabhavana. The disturbance of the tree-gods was stopped by the impact of Karaniya Mettasuttam. Due to the influence of the friendship and pity the tree-gods did not harm the Bhikkhus any more, moreover they engaged in serving them with content. Finally the Bhikkhus were able to complete their Vassavasa. In this sutta, there is a guidline for the people who are wishing Nibbana to practise mettabhavana as their duties. So, it is called the 'Karaniya Metta Sutta'. The name of this sutta in Pali is 'Karaniya Mettasutta'.

Activities

Why were the tree-gods afraid?

Why did the Bhikkhus leave the Vassavasa?

What did Buddha say after listening to the Bhikkhus?

Lesson: 5
Karaniya Mettasuttam (Pali)

1. Karanīyamatthakusalena yan taṃ santaṃ padaṃ abhisamecca:
   Sakko ujū ca sūjū ca suvaco c'assa mudu anatimānī.

2. Santussako ca subharo ca appakicco ca sallahukavutti
   santidriyo ca nipako ca appagabbho kulesu ananugiddho.

3. Na ca khuddam samācare kiñci yena viññū pare upavadeyyum
   Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā.

4. Ye keci pāṇabhūt'atthi tasā vā thāvarā vā anavasesā
   Dīgha vā ye mahantā vā majjhimā rassakā aṇukathulā.

5. Diṭṭhā vā ye vā addiṭṭhā ye ca dūre vasanti avidūre
   Bhūtū vā sambhavesI vā sabbe sattā bhavantu sukhitattā
6. Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kañci
   Vyārosanā paṭighasaññā nāññamaññassa dukkham iccheyya
7. ṃātā yathā niyaṃ puttaṃ āyusā ekaputtamnurakkhe
   Evam pi sabbabhūtesu mānasam bhāvaye aparimāṇaṃ
8. Mettañ ca sabbalokasmiṃ Mānasam bhāvaye aparimāṇaṃ
   Uddhaṃ adho ca tiriyañ ca asambādhaṃ averaṃ asapattaṃ
9. Tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvat' assa vigatamiddho
   Etaṃ satiṃ adhiṭṭheyya brahmam etaṃ vihāraṃ idhamahu
10. Diṭṭiñca anupagamma sīlavā dassanena sampanno
    Kāmesu vineyya gedhaṃ nahijātu gabbhaseyyaṃ punaretīti

Activity

Recite the 'Karaniya Mettasuttam' in correct pronunciation. (Group work)

Lesson: 6

Karanya Metta Sutta (English)

1. This is what ought to be done by one skilled in the good having understood the path to peace able straight forward and straight up, polite, they should be mild and not arrogant.
2. Contented and frugal, with few responsibilities and easy going, grounded, and not impulsive; not chasing status.
3. And not doing the slightest thing which is denounced by the wise May they have happiness and peace; May all beings be happy in themselves.
4. Whatever living beings there are fearful or fearless, huge, large, medium, small. fine or coarse.
5. Seen or unseen, remote or living nearby, born or seeking birth: May all beings be happy in themselves.

6. Not humiliating or despising anyone anywhere though anger or experiencing repugnance: they should not wish suffering for another.
7. Like a mother's own child, she will protect that only child with her life thus for all beings should the heart become infinite.
8. And friendliness for all the world, should the heart become infinite in all the directions of space, unobstructed, peaceable, without enmity.
9. Standing, walking, sitting or lying down, as far as possible without sluggishness this mindfulness should be undertaken; It is like dwelling with god here and now.
10. Not falling into views, ethical and with perfect vision having given up greed for sensory pleasures, freed without doubt from birth.

Word meaning: santaṃ -quiet; sakko-able; abhisamocca-to know fully; ujū-straight; sūjū ca-very straight; Santussako-satisfied person; subharo-easy to care; appakicco-easily satisfied; sallahukavutti-the person who is satisfied in few and who can fill the necessity easily if any; Santindriyo-one who can control his senses; nipako-wise; appagabbho- humble; not proud, conscientious, well behaved; ananugiddho-indifferent; upavadeyyuṃ-to speak ill; khemino-the person who enjoys safety or peace; pāṇabhūt' atthi-the animals of the world; thāvarā-steady; anavasesā completely; tiriyañ ca-curved; asambādhaṃ-devoid of division; averaṃ-absence of enemy; asapattaṃ-absence of hostility; Tiṭṭhaṃ- to stand; vigatamiddho- until sleeping; adhiṭṭheyya- taking possession; nikubbetha-deprive; mānasam bhāvase-to be friendly.

Activities

Write the English translation of the Karaniya Metta Sutta (group work)
What is the moral lesson of Karaniya Metta Sutta?

Lesson: 7
The Importance of the Ratana Sutta and the Karanya Metta Sutta

The impact of Ratana Sutta on human beings and gods is infinite. There are praises about Buddha, Dharma and Sangha, three jwells, in the Ratana Sutra. These three jwells together are called Dharma Triratana. One can keep away his mind from

any unwholesome deeds by recalling Tiratana. Mind can be controlled by this. There is description about the internal force inside the four noble truths in the Ratana Sutta. One who is able to realize the four noble truths he or she can save himself or herself from all the passion, desire, greed, jealousy and ignorance of the ocean like worldly life. The person free from passion and desire or craving can be compared with the post deeply rooted on the ground. As the post (lndrakhila) never shakes by the powerful wind so the person rightly aware of four noble truths does not shake or attach with greed or craving. He always remains determind in his goal. Therefore it is said the Ratana Sutta by keeping us away from all the unwholesome deeds or actions inspire us to perform good deeds and guides us to the right path of true religion. The person guided to the true religion can attain Nibbana by ending all the sufferings.

The moral teaching of the Karaniya Metta Sutta is, to nurture the friendly attitude for every living being, not to neglect any one, not to wish bad for any one. Every one should show kindness for all the beings always whether sleeping, awakening, and meditating as the meditation on metta (mettabhavana) makes the mind peaceful and controls the speech, body and mind. It drives the enemity, awakes love. It teaches us to be friendly with all the living being by comparing other's life with that of own. This sutta inspires us to be sympathetic and to wish good for all the living beings moving or still, long or large, middle or short, small or big, seen-unseen, near-far, born or un born; refrains from deprivation and disregard. Helps to give up violence and control anger. Inspire to follow the eight noble paths appropriately. The person who follows eight noble paths never does any sin by body, mind or speech. As a result it is not possible to do any unwholesome deed by him. Therefore he and the people live with him can lead life peacefully without any disturbance. Thus person who meditates on metta is able to achieve Nibbana and stop rebirth by controlling craving. So it can be said that, the importance of the Ratana Sutta and the Karaniya metta sutta is infinite to practise true religion.

Activities

Present the teachings of Ratana sutta (group work)

What are the moral teachings of Karaniya metta sutta?

Exercise

Fill in the gaps

1. Once upon a time there was a severe ------- in Vesali.
2. Etena saccena ------ hotu.
3. There were many ------- in that forest.
4. ------- yathā niyaṃ puttaṃ
   āyusā ekaputtam anurakkhe
5. The impact of ------- on human being and gods is infinite.

Short questions

1. Where was Buddha living during the draught in Vesali?
2. What happened when Buddha stepped in Vesali?
3. Why did the tree-gods escape away with their family?
4. What are the moral teachings of Karaniya Metta Sutta?
5. How did the Bhikkhus finish the Vassavasa?

Essay type questions

1. Explain the background of Ratana Sutta and Karaniya Metta Sutta.
2. Write the English translation of the Karaniya Metta Sutta.

Multiple Choice Questions

1. Reciting which sutta one can save from the bad effects?

a. Bhojjhanga Sutra   b. Su-pubbanha Sutta

c. Angulimala Sutta   d. Karaniya Metta Sutta

2. Every one should practise mettabhavana for all the living beings always whether sleeping, awakening, and contemplating, because through this-

i. body- mind- speech are controlled

ii. drives away the enmity

iii. protected from danger

Which one is correct ?

a. i and ii b. ii and iii

c. i and iii d. i, ii and iii

Read the passage below and answer questions 3 and 4

Venerable Bhikkhu Dharmasri realized the four noble truths in the right way through meditation. After achieving perfect knowledge the three types of wrong concept, sakkaya ditthi, doubt, and the disregard to Tiratana immediately have driven away.

3. To which Venerable Bhikkhu Dharmasri is compared with?

a. Pillar b. Dharma ratana

c. Sangha ratana d. Samadhi

4. Due to driven away the three types of wrong concepts the Bhikkhu-

i will be free from three kinds of hell

ii will be restrained from matricide, patricide, and the murder of Arhant

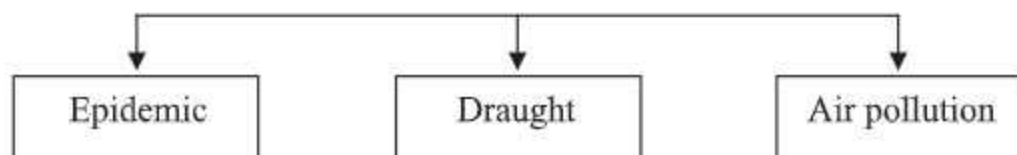
iii will born again and again

Which one is correct ?

a. i b. i and ii

c. ii and iii d. i, ii and iii

Creative Questions

1. **The Problems of the city of Vartika**

a. What is the moral teaching of Karaniya Metta Sutta?

b. Why did the Bhikkhus leave the Vassavasa? Explain.

c. To which sutta of Buddha the problems described in the tables are connected? Explain.

d. Analyse the impact of that sutta to solve the problems of the city of Vartika from the religious point of view.

2. Paramita Barna is the brilliant student of class ten. She is the only child of her parents. She suddenly died of a road accident. Then various bad signs were visible in their house.

a. By which name Vesali is known at present?

b. Explain the aims of reciting Sutta.

c. To which sutta the subjectmatter of the event above is related? Explain.

d. 'This is not possible to settle the situation without the recitation of the above mentioned sutta'-discuss.

Chapter Five
Buddhist Kammavada

Kamma controls the world. So, it is called that the power of kamma is worldwide. The basic foundation of Buddhism is 'Kammavada'. Human beings get result according to their deeds. If he does good deeds, he will enjoy good result and if he does bad deeds, he is bound to undergo bad result. Not only the human beings but also all the creatures are subjected to their kammas. His origin lies in his kamma, his recognition comes through his kamma, kamma is his friend, and kamma is his shelter. It is through one's kamma by which one can attain either a higher life or a lower life. In this chapter we will discuss about Buddhist kammavada.

By the end of this chapter we will be able to–

* tell about the idea of kamma
* explain Baddhist kammavada according to Buddist religion
* differentiate wholesome and unwholesome deeds
* give an idea about Buddhist kammavada in the light of Cullakamma Vibhanga Sutta.

Lesson: 1
Notion of the word kamma

'Kamma' means to hold a ceremony, to construct or accomplish etc. In Buddhism auspicious-inauspicious, good-bad will or tendencies are called kamma, In other words, what can be thought of, what can be uttered in sentences and what can be accomplished by the body is kamma. Kamma is accomplished by three doors : body, utterence and mind.

Thoughts, utterances and doing (physical) everything is subject to kamma. The unconscious activities of mind are not called kamma. In the book named Anguttar Nikaya, Buddha says-

' Cetanaham Bhikkhave kammam vadami. Cetayitta kammam karoti kayena, vacaya manasa'pi'.

Meaning : 0 Bhikkhus! I call consciousness (intention) the kamma, because it is by consciousness that an individual accomplishes kamma by body, utterence and mind.

Mind or sense is the origin of Kamma. Consciousness is the natural instinct of mind. The realization originated from the mind is consciousness. A consciousness of a moment is able to impart happiness or sorrow. Kamma, both physical or vocal, everything is controlled by mind. According to Buddhism, everybody has to encounter the outcome of his deeds. Every Kamma has its own aftermath. Like the outcomes of a tree, result of Kamma follows the Kamma of human beings. if the Kamma is good or bad, the result would also be good or bad.

Classifications of Kamma

Kamma is of four types based on how it is done.

a. Janaka Kamma b. Upastambhaka Kamma c. Utpiraka or Upapiraka Kamma and d. Upaghataka Kamma.

a. Janaka Kamma: The Kamma causes rebirth, produces khanda and Kammajarupa during life time and is consciousness of goodness or badness is Janaka Kamma. Janaka Kamma is the aftermath of the past deeds.

b. Upastambhaka Kamma: The Kamma which helps the Janaka Kamma is Upastambhaka Kamma. Upastambhaka Kamma helps the Janaka Kamma to impart a result. The birth is caused by the influence of Janaka Kamma and one life by the influence of Upastambhaka Kamma.

c. Utpiraka or Upapiraka Kamma: This kind of Kamma weakens or obstructs the disorders of Janaka Kamma or Upastambhaka Kamma. The good Utpiraka Kamma hinders or weakens the bad Upastambhaka Kamma, the bad Utpiraka Kamma hinders or weakens the good Upastambhaka Kamma.

d. Upaghataka Kamma: The function of this kamma is to impede. This kind of kamma not only obstructs but also expands its own dominance completely destroying the Janaka Kamma. Its main function is to produce result.

Activities

What did Buddha say in Anguttar Nikaya?

According to materialisation how many types of Kammas are there and tell what are they?

Lesson: 2
The Conception of Kammavada

'Kammavada' comprises of two meaningful words 'Kamma' and 'vada'. 'Kamma' means the deed or action accomplished by body, utterance or mind. 'Vada' means the 'Theory' or the belief of a conception. So, Kammavada means the deep belief in the result of deeds.

There are differences among human beings in age, colours, enjoyment, riches, wisdom and pride. The main reason behind it is Kamma. All creatures are subject to their own Kammas. It is Kamma which makes diverse division like bad, good or high low among the creatures. As, in the world the behaviours and manners of all human beings are not the same, in the same way again the habits or characters are not the same. In the book named "Milinda Panha" during the conversation between Bhikkhu Nagasena and Greek King Milinda, Nagasena Thera said, "All men are not the same because their deeds are not same. In human beings various differences are noticed because there are differences in the result of doings of the men."

He also said, "All trees do not bear same fruits. Some are sour, some saline, some are sweet and juicy. This variation is because of the variation of seeds." Thus because of the diversity of deeds, all men are not same because all creatures are subject of Kamma. The main cause of this kind of variation is Kamma.
It is Kamma which divides creatures in different ways. There is nobody who is responsible for the happiness or sorrows of the creatures. These are the creations of Kamma. In the book named 'Suttanipat' Buddha said

"Na jacca brahmino hoti, na jacca hoti abrahmino
Kammuna brahmono hoti kammuna hoti abrahmono."

Meaning: "Nobody is Brahmin by born, nobody is non-Brahmin by born, Brahmin is by Kamma non Brahmin is by Kamma."

Kassako kammuna hoti. sippiko hoti kammuna
Banijo kammuna hoti, pessiko hoti kammuna.

Meaning: "Somebody is farmer by his deeds somebody is artisan by his deeds, it is by Kamna by which one becomes a businessman, and by Kamma one becomes servant."

Kammuna vattati loko, kammuna vattati paja
Kamma nibandhan satta, rathssaniva yayato.

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Meaning: The whole world is active through the Kamma. The creation of the brith of human beings is through Kamma. As the carriage runs depending on its wheels so do all creatures depend on its own Kammas.

Human life has been tied up through the code of Kamma. Present life is determined by the past deeds. Again, the present Kamma determines the future life. In other words, as the present life depends on past, again future life depends on present deeds.

In Jataka there is a story of Dighayukumara. King of Varanasi murdered Dighayukumara's parents. After long days, once Dighayukumara got a chance to kill the king. He expressed his identity to the king and being influenced by his wholesome deeds he told without killing the king. "Your Majesty! I will not do any harm to you. Rather you kill me as you did my parents. Otherwise, your enemy will live on earth." Then the king also said to Dighayukumara," I also will not do harm to you" Thus they two became friends. Through this, it is understood that though there was scope of performing bad deed, it is because of good thinking that it did not occur. Here, there was influence of the result of good fate on both of them.

Activities

What did Nagasena Thera say to the Grecian king Milinda about Kamma? Narrate. Give an idea of Kamma as described in Suttanipata.

Lesson: 3
Explanation of the result of Kamma

According to Kammavada every human being has to undergo the result of his own deeds. As one will do, so will he enjoy the result of his deeds. If the Kamma is good or bad, the result will also be good or bad. As you will sow seeds, so will you reap. If anybody sows the seeds of paddy, he will get paddy, not wheat. If anybody sows the bad paddy seeds, he will get bad paddy, not good paddy. The same rule is applicable throughout the whole world. Buddha never said it nowhere : I will help you to emancipate. The deeds of the present moment give result at the next moment. This is the natural rule of the world. Man can change his own fate. In the book named 'Dhamma pada' under sutta pitaka it is seen:

Atta hi attano natho kohi natho paro siya
Attanahi sudantena natham labhati dullabham.

Meaning: You yourself are your saviour or master, There is no other saviour or master. If you can moderate youself well, it is possible to attain anything rare.

If one does not be self dependent no kind of success comes to him. So, self establishing is the basis of all great deeds. Man undergoes happiness or sorrow as result of his good or bad deeds. Kamma begets result, result directs cause. Seeds give fruits and fruits describe the seeds. Here seed and fruit both are interrelated. In the same way, Kamma and result of Kamma are deeply interrelated. The result exists from before in Kamma as sprout. In the "Sangiti Sutta" the code of Kamma is especially divided into four parts considering the result of Kamma.

a. Akusala or sorrow giving sinful deeds: These are the deeds accomplished in greed, jealousy and delusioned mind. Regarding the result of such Kamma in the book named Dhammapada it is said:

Diso disam yam tam kayira veri va pana verinam
Micchapanihitam cittam papiyo nam tato kare.

Meaning: The amount of harm a jealous person can do to another jealous person or an enemy, the mind led to the path of falsehood can do more harm than that. In the book named Dhammapada, it is also said:

Idha socati pecca socati papakari ubhayattha socati
So socati no vinnati disva kammakilitthamattano.

Meaning: A sinner repents in both the worlds present world and after world. Seeing his own sinful activites and its result, he starts repenting deeply.

b. Kusala or happiness giving virtuous deeds: Observance of precepts, practice of donating, doing well to others etc. wholesome deeds are good or happiness giving. Virtuous deeds beget happy result. Regrding the result of such Kammas, it is said in Dhammapada-

na tam mata pita kayira anne va pi ca nataka
samma panihitam cittam seyyaso nam tato kare.

Meaning: The kind of help which the parents, kith and kin, friends can not do, the heart led to the right way can do more help.

c. Good or Bad result giving sinful or virtuous deeds: The kamma that is accomplished in good- bad mixed mind becomes sinful or virtuous and its result becomes full of joy or sorrow. An example of such Kamma is given below-A man earns maney through mean ways like stealing, roguery, deception etc.

If anybody asks for money from him, he donates in free hand. He always plays the pioneering role to remove the sorrows of the sufferers. In case of attaining result, as a consequence of his graciousness, generosity, and doing good to others, he can take birth as a rich man in the next life. But because of the misdeeds like stealing, roguery, and deception etc. he may face slanders. Despite having a lot of wealth, he may be deprived of enjoying it. His life comes to an end through different pains- mental and physical.

d. The kamma that destroys all kinds of kamma by which emancipation is possible:

When human beings are attracted to greed, antipathy and dilusion, then there creates different kinds of desires and passions in him. It is possible to control these through the control of eye, ear, and nose, tongue skin and mind. For that it requires rapt meditation, through which it is possible to attain supreme emancipation. Buddha said in "Samiddhi Sutta" of Samyutta Nikaya, "None should do any sinful deed in body, utterence or mind. Everybody should forsake desires and passions and should refrain from accepting sufferings unnecessarily."

Good deeds or the result of good deeds lead individual to the holding of virtuous deeds. Angulimal was a murderer dacoit. He murdered 999 persons with his own hand. But that Angulimal himself became the arhant in his last birth being free from all sinful deeds of the past. Alavaka Yakkha being subdued by Buddha forsook animal killing. Next time, he was able to attain *Sotapatti* by his efforts of Kamma. The harlot Amrapali attained *Arhattaphala* following the path showed by Buddha. Emperor Ashoka being deluded with the expansion of his kingdom became known as *Candashoka*. Later on Candashoka earned fame as Dhammashoka and accomplished many philanthropic activities.

The patricide king Ajatasattu has been famous still today because of his religious feelings and respect to Buddha. But because of the deed of patricidal sin, he underwent the sufferings of hell after death. Despite being the son of a Brahmin, many cannot be the owner of Brahmin-Iike behaviour. On the other hand taking birth in Sudra clan, many people can earn a lot of name and fame because of physical beauty. The person who believes in the result of Buddhist kammaphala or the result of deed of Buddha, he does not hate even the worst criminal. Because he knows that that man may become great if he finds any opportunity. Again, he can enjoy the fruits of his own deeds in this world by his good deeds.

Activity

In how many parts can the code of Kamma be divided in consideration of the result of Kamma?

Lesson: 4
Wholesome and Unwholesome Deeds

The synonyms of the word 'Kusal' are perfect, auspicious, virtuous, honest, pious, faultless, sinless, praiseworthy, qualitative, welfare, welbeing etc. The Kamma accomplished by consciousness without greed, antipathy and delusion are called Kusal Kamma or wholesome deeds. There is not touch of sinfulness in this type of activities. Bounty, silabhavana (thinking about precepts), service, donation of virtue, religiosity etc. are good deeds. To do wholesome deeds it requires good mind. It is possible to get good results by doing good deeds in this way. In Buddhism, importance is given to wholesome or good deeds. The result of good deeds is good. Khema was born in the city of Hamsavati during the period of Padumuttar Buddha. She was a maid-servant by profession. One day she gifted three sweet cakes to Sujata Bhikkhu. Because of this good deed, Khema earned virtues and was born in the human world at the time of Vipassi Buddha. At the time of Kuksandha Buddha she was born in the house of a richman and donated a beautiful garden to Buddha Promukho Bhikkhu Sangha. At the time of Konagamana Buddha also she held such kind of bounteous ceremony. At the time of Kassapa Buddha she was born as the eldest daughter of king Kikira and built accommodation for the Sangha. Finally, at the time of Gautama Buddha she became the wife of king Bimbisara.

In this context another example of wholesome deed is given below:

Once upon a time Bodhisattva was born in a poor family. At that time he used to work for others to earn his livelihood. One day he went out in search of work and found it in the family of a richman (Sestthi) of Rajageha. He started working very sincerely. One day he returned home in the evening after his whole day's work in the field and saw that everybody was fasting on the eve of that full moon day. In other words, they were observed Atthangiko Uposath Sila. He said to the richman (Setthi), 'Master! I have made a mistake.I did not know that today is the

day of Uposath. So, I could not observe Upasath in the morning. I want to observe it now'. According to the instruction of the richman he fasted the whole night with Silanusritibhavana. Unfortunately, because of the hard labour of the whole day and fasting of the whole night, he died the next day. He was engrossed in good thoughts and meditation till the period before his death. As an influence of that good deeds and thoughts, he was born as a prince after death. It is the result of good deeds.

The meanings of the word 'Akusala' are sin, fault, flaw, dishonest work, crime, inauspicious work, imperfect, unwelcome deed, non-virtuous work, unjust, unsuitable, against principle, unrighteous, worse etc. Greed, antipathy and delusion prevail in unwholesome deeds. The result of unwholesome deeds is always bad. Man gets mortified in the society because of unwholesome deeds. There occurs loss of honour and respect. In the whole slander is spread everywhere against him. Everybody has to face the result of unwholesome deeds. Moggallana had to tolerate redicule physically in his last age. Moggallana was an Arhart. In his previous birth he caused sufferings to his loving mother. As a result of that suffering he had to stand slanders despite being an Arhart. Through this it is understood that one has to suffer the result of unwholesome deeds in many lives.

Devadatta once tried to murder Buddha. At that time he tried to murder Buddha throwing stones from the hill. That time there was bleeding from the body of the great wise man like Buddha. Because of this unwholesome deed, Devadatta had to suffer the pains of hell.

It is mentioned in 'Mahavaccha sutta' of Majjhima Nikaya - Once Buddha said while telling about the wholesome and unwholesome deeds to Paribrajaka (travellor) Vaccchagotta 'Greed is bad and non-greed is good. Antipathy is bad; sympathy (Audes) is good. Delusion is bad, anti delusion is good.' He also said, 'Jealousy is bad, refraining from jealousy is good. Stealing is bad, refraining from stealing is good. Sensuality is bad, refraining from sensuality is good. Words of jealousy is bad, refraining from words of jealousy is good. Harsh words are bad; refraining from telling harsh words is good. Telling useless words are bad, refraining from uttering useless words is good. Greed is bad, non greed is good. pitilessness is bad, pitifulness is good. Wrong conception is bad, true conception is good.' Here Buddha has called these ten kinds of dhammas as Akusala and refraining from ten types of dhammas (behaviours) as Kusala as well.

The works done maybe good or bad but at the time of death it gives special result. Despite having the dominance of good deeds throughout one's life, one's destination becomes downward if there arises the thought of bad deeds at the time of death. On the other side, despite the amount of bad deeds having more, one's destination becomes upward because of the creation of good heart at the time of death. One's direction becomes honest and happy if there originates the thought of good deed at the time of death. So, one should produce good thoughts.

Activity

Differentiate between wholesome and unwholesome deeds.

Lesson: 5
English Translation of Cullakamma Vibhanga Sutta

Culla Kamma Vibhanga Sutta or Khudra Kamma Vibhanga Sutta is 135 number of Sutta of Majjhima Nikaya. In it, there is detailed description of Kamma and result of Kamma. It is mentioned below:

I have heard like this that once Lord Buddha lived in monastery of Anathapindika at Jetavana. At that time, Subha Manavaka, son of Todeya Brahmin, appeared before Buddha and sat down beside him after a joyful discussion with him. Then Subha Manavaka, son of Todeya, said to Buddha, 'O Gautama! why among human beings of the world some are seen low and some better, some live a short life and some long, some are patient and some without any disease, some are ugly and some beautiful, some are poor and some rich, some are lesspowerful and some with massive power, some are born in lower caste and some higher, some are wise and some unwise? 0 Gautama! what is the cause of human being' being such meanest and the best?' Then Buddha said in reply, 'O Manavaka ! In this world all beings are subject to their deeds. Kamma is the only friend of all creatures. Kamma is their only shelter. Kamma is the only protector of all beings. It is Kamma which divides the beings as the meanest and the best.'

Subha Manavaka said, 'O Gautama! I could not well understand the thing you instructed. You are omniscient. So, give me detailed instruction about Kamma so that I can understand easily.'

Then Buddha said, 'O Subha Manavaka! Then listen. Try to understand mindfully.' Subha Manavaka said, 'Yes Lord, please tell.'

Then Buddha said, 'O Manavaka! Some women and men in this world become greedy and killers of creatures. They always stain their hands with the blood of creatures. Thus they behave cruelly with the creatures either killing or wounding it. Because of such kind of behaviour they obtain Apaya Duggati, go to Asuraloka or hell. If they take birth among human beings, they live a short life.'

'O Manavaka! The main cause of geting a short life is showing cruelty to the creatures and being cruel to the dead or wounded beings.'

'O Manabak! Some women or men refrain from killing any creature. They throw away the weapons; feel ashamed to kill any creature. They lead life showing mercy to all creatures. Thus they do good deeds and they lead their life through good livelihood. For this reason, they go to heaven after death. Instead of going to heaven, if they take birth again as human beings, they get a long life. For being pitiful and helpful to the creatures and for refraining from killing of beings they get a long life.'

'O Manavaka! Some women or men in this world unleash torture on animals. They unleash torture on creatures through stones, sticks or arms. No one should torture the creatures in such a way. For giving such pains they obtain Apaya Duggati, take birth in Asuraloka or hell. And if they take birth among human beings they are always attacked with difficult diseases.'

'O Manavaka! Some women or men in this world are quick-tempered. They become angry for a simple word. Utter foul words. They nurture anger, malice for a long time in their minds and later they again express it. For this kind of deeds, they obtain Apaya Duggati, take birth in Asuralok or hell. And if they take birth among human beings, their complexion become very ugly. It is this which is the cause of their being ugly.'

'O Manavaka! There are some women or men in the world who are without any anger. They do not get angry even if they are told hundreds of things; they do not spring up or utter loud words. For this reason, they go to heaven after death. Instead of going to heaven ever if they take birth as human beings, they get a long life. They get a long life for refraining from killing of beings and being pitiful and helpful to the creatures. 'O Manavaka! It is the main cause of their being beautiful.

'O Manavaka! Some women or men become envious. They are envious of the people who attain fame, pride, honour, respect, and worship. They make them guilty. For such kind of deeds, they obtain Apaya, Duggati, take birth in Asuraloka or hell. Even they are born among human beings, they take birth in a poor family. 'O Manavaka! It is this which is the cause of their birth in a poor family.'

'O Manavaka! Some women or men do not become envious. They do not be envious of the poeple who attain fame, pride, hunour, respect, and worship. They do not express their anger to anybody out of malice. They do not make them guilty. For this they go to heaven. If they take birth as human beings, they are born in great families. This is the cause of getting birth in great families.'

'O Manavaka! Some women or men in this world do not become bounteous. They do not donate food, water, clothes, nothing to a Samanera and Brahmin. For such kind of deeds they obtain Apaya, Duggati, take birth in Asuraloka or hell. And even if they take birth among human beings, they become very poor This is the cause of their being poor.

'O Manavaka! Some women or men in this world become Uppish. They do not salute the man worthy of being saluted. They do not honour the man worthy of standing ovation. They do not give seat to the person worthy of getting a seat. They do not worship the person worthy of being worshipped. They do not obey the person worthy of being obeyed. For such deeds, they obtain Apaya, Duggati, take birth in Asuraloka or hell. And if they take birth among human beings, they are born in lower caste. This is the cause of their getting birth in lower caste.'

'O Manavaka! Some women or men in this world do not become proud. Salute the person worthy of being saluted. Besides, who honour the person worthy of being honoured, assign seat to the person worthy of getting seat, worship the person worthy of being worshipped, obey the person to be obeyed. For this, they go to heaven. And if they take birth among human beings, they are born in high clans. This is the cause of being born in high clans.'

'O Manavaka! There are some women and men in this world who appear before Samanera or Brahmin and ask, 'Bhante, what is good? What is bad? What is not a fault? What should be served? What should not be served? What deeds of mine will cause me harm and suffering for a long time and what deeds of mine will bring about happiness for me for a long time? For deeds of such kinds they obtain Apaya, Durgati, born in Asuraloka or hell. And even if they are born among human beings they become unwise. This is the cause of being born as unwise.'

'O Manavaka! There are some women or men in this world who appearing before Samanera or Brahmin ask, 'What is good? What is bad? What are not faults? Of what should be served? Of what should not be served? Which works will cause pains, sufferings and sorrows for a long time? What deeds of mine will bring about happiness for me for a long time? For deeds of such kind, they go to heaven? And if they take birth as human beings, they are born with great wisdom. This is the cause of being born with great wisdom.'

'O Manavaka! thus different poeple with short life, long life, attacked with severe diseases, diseaseless, ugly, beautiful, unhappy family, happy family, poor, rich, less powerful, greatly powerful, high caste, low caste, unwise, greatly wise are seen.'

'O Manavaka! It is Kamma which is the companion of beings. All beings are subject to Kamma. It is Kamma for which human beings are born in different clans. In other words, they obtain *Apaya Duggati*, take birth in Asuraloka hell or among human beings. It is Kamma which is friend. It is Kamma which is *Pratikarana*. So, it is Kamma which leads human beings to lower caste. It is Kamma again which takes human beings to higher clan. helps to take birth in higher clan, makes them great.

When Buddha explained Kammavada in this way, Subha Manavaka, son of Toddeya, told Buddha, 'very good, very beautiful, and very excellent'. He discovered the physical entity of a covered thing; showed path to the pathless people. Thus, there is no end of the religious instructions that Buddha imparted. 'O Buddha! Now, I am taking refuge in you, the religion introduced by you and the Sangha established by you. From today think me as a devotee who took refuge in you.'

Activity

Write down the key theme of Cullakamma Vibhanga Sutta.

Lesson : 6
Importance of Kammavada

Kammavada is an important matter in Buddhism. According to Buddhist Kammavada Citta (mind) itself is the source of wholesome and unwholesome deeds. According to this Kammavada even thinking bad is a sin. Good deeds are accomplished through good thinking. By the inevitable process of the principle

of cause and effect present life is formed of the result of deeds done in the past life, future life is formed of the result of deeds done at the present life. From heaven to the lowest hell all creatures are tied by the law of Kamma. All are controlled by the same rule of Kamma. If a Kamma is done once, it continues to give result for an infinite period. Thus the result of Kamma is indivisible. Everybody must have to undergo it. So, for doing good deeds it requires the controlling of mind. Regarding this it is found in Dhammapada:

Manopubbamgama dhamma manosettha manomaya
Manasa ce pasannena bhasati va karoti va
Tato nam sukhamanveti chaya'va anapayini.

Meaning: Mind is fast among all dhammas. All dhammas are founded on Mind. If anybody peforms a task with a gracious heart, then happiness follows him like a shadow.

There are three doors of Kamma. Viz: body door, speech door, and mind door. Everyday deeds are accomplished through these three doors. In some Kamma all the three doors remain together. Some deeds are accomplished by two doors and some by only one. The deeds we are doing through these three doors, some of them are honest, some dishonest, again some are neutral. Whether a Kamma is honest or dishonest is judged by the result of the Kamma. The Kamma whose result is bountiful and pleasure giving to the doer himself and to the world of beings around him is called honest deed. The Kamma that is harmful or brings sorrows to the doer himself and to the world of beings around him is dishonest deed. The Kamma which though accomplished, but is not result oriented is neutral deed. By Kamma the position of men in the society becomes absolutely firm or it is possible to be established, which is not possible by birth. If one beautifully accomplishes ones everyday's work, his life becomes happy, but it requires having a good thinking in the accomplished deeds. If deeds are done in this way, good result is a must.

For this reason, importance is given to Buddhsit Kammavada. A man can beautifully construct his life through Kamma only. It is Kamma which places a man to the highest seat. The good result of Kamma flows in all directions. It is Kamma which is the driving force of human beings. Man himself bears the fruits of his own deeds. He does not leave it behind. As per Buddhist Kammavada, there are rules for not killing any creature, not stealing, not being involved in fornication, not telling lies, not taking things like drugs along with not to speak useless or harsh words. To earn the livelihood in a fair manner, no one should do any unjust or unsocial deed; everybody neglects them in the society. Look with a hateful eye. So, everybody should do beneficent deed keeping in mind the Kammavada of Buddha. The result that is earned through the accomplishment of good deeds, even flood can never destroy that. Such deeds are to be accomplished through which family, society and on the whole the good will of state increases.

Exercise

Fill in the gaps

1. Man undergoes .... according to his own Kamma.
2. Because of the diversity of .... all men are not equal.
3. In Buddhist religion importance is given on ....
4. It is Kamma which .... creatures in different ways.
5. Future life is formed on the .... of present life.

Short questions

1. What do you mean by Kammavada?
2. Who are subject to Kamma?
3. What do you mean by wholesome deeds?
4. What do you mean by unwholesome deeds?
5. How many door of Kamma are there and what are they?

Essay type questions

1. Write a short eassy on Buddhist Kammavada.
2 Write what you know about wholesome and unwholesome deeds.
3. Write a summary of Cullakamma Vibhanga Sutta.

Multiple Choce Question

1. During the time of which Buddha, Khema was born in the city of Hamsavati?

a. Kukusandha b. Kssapa
c. Konagamana d. Padumuttara

2. What does Kammavada mean?

a. belief of an idea.
b. the deep belief of the result of Kamma.
c. the belief in the previous birth.
d. The belief in the result of Kamma of the present life.

Read the passage below and answer to the question no. 3 and 4:

> Conversation between a devotee and Bhikkhu
> Devotee : Going to Vihara, after completion of the praise of Tiratana and adoring the Bhikkhu, devotee sat beside Bhikkhu and asked, 'Why do poeple become rich or poor, beautiful or ugly?'

Bhikkhu : Quoting Buddha in his instruction, Bhikkhu said, 'All living beings are subject to Kamma. Kamma is the only friend of life. Kamma is their only shelter. It is Kamma which divides the creatures as the meanest and the best.'

3. To whom of the textbook does the matter of questioning of Devotee apply?

a. To Subhadra b. To Brahmin

c. To Subha Manavaka d. to Upali.

4. Of what is expressed in the quotation of Buddha in Bhikkhus's instruction?

a. Of Dhammapada b. Of Materialism

c. Of Kammavada d. Idealism.

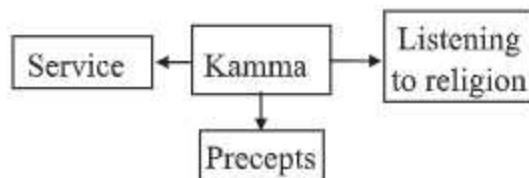
Creative Question

1. Two neighbours of Natunpara stay side by side. Among them the family members of Dipannita Chakma are quiet and gentle. They do not envy the people who get fame, pride, honour, respect, and worship. Rather they invite the Bhikkhus to the Vihara or their house and donate them food water, daily necessities according to their ability. So, the members of the other family cause their annoyance through their expression of jealousy or utterence of wrathful words.

a. In 'Sangiti Sutta' how many parts is the code of Kamma divided in consideration of the result of Kamma?

b. Why had Devadatta to undergo the sufferings of hell? Describe beriefly.

c. With what sutta do you find similarity with the activities of the family of Dipannita Chakma? Explain.

d. In the stem what would be the impact of the behaviour of the two families from familial or social point? Assess and analyse from the religious point of view?

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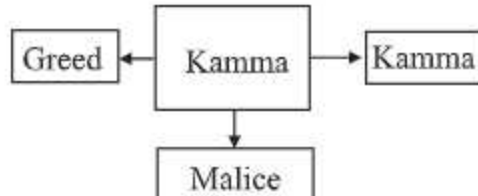

a. What does the word 'Vada' mean?

b. What is Utpiraka Kamma? Explain.

c. Which deed does chart-1 hint? Explain.

d. What might be the difference between the result of Kamma described in chart-1 and chart-2? Analyse in the light of religion.

Chapter Six
Atthakatha

To explain the subject-matter of the Tipitaka in a simple and easy way a kind of literary work is composed in Pali language which in the annals of Pali literature is known as Atthakatha. Though Atthakatha is written on the basis of the subject matter of Tipitaka, it is not included in the Pali Tipitaka. It is recognised as a literary work of an independent stream. Atthakatha literature explains the religion and philosophy of Buddha, side by side, it also relevantly discusses the different things like religion, philosophy, society, literature, culture, politics, economics, geography etc. of ancient India and Sri Lanka. For this reason, Atthakatha literature is considered as a great source of history of ancient India and Sri Lanka. In this chapter we will study about Atthakatha.

By the end of this chapter we will be able to –

* describe the idea of Atthakatha and the backgound of its composition;
* explain the subject-matter of Atthakatha;
* give an idea about the life and works of the writers of Atthakatha:
* narrate the importance and teachings of Atthakatha.

Lesson: 1
Idea of Atthakatha and Background of Its Composition

Pali 'Atthakatha' is formed with the combination of the two words 'Attha' and 'Katha' the word 'Attha' indicates 'meaning', 'Katha' means utterence, description, explanation etc. Atthakatha is called 'Arthakatha' in Sanskrit and 'Commentary' in English. So, generally, Atthakatha comes to mean Arthakatha, commentary, description of meaning, semantics, explanation etc. The book that describes or explains the meanings of words is called Atthakatha. In the book named 'Saratthadipani', it said about Atthakatha as such: 'Attho Kathiyati Etayati Atthakatha' which means it is Atthakatha because it describes the meaning.

In the Tipitaka, there are so many complex, inscrutable, equivocal anad silent terms or things which are not easily comprehensible to the readers of all classes. That very terms or things are presented in Atthakatha in a simple and easy way with the help of using synonym, examples, similar stories, explanations etc. Thus, the literary work which is composed in Pali language and explanatory to the religion and philosophy of Buddha is called Atthakatha.

In response to the call of amiable words of Buddha for the emancipation of sufferings, innumerable people from different races, different clans, and different classes from all over India took refuge in Buddha Sangha that day. As in Buddha Sangha there were wise Bhikkhus and Bhikkhunis so also was there less wise people. So, it was not possible for all to understand properly the religious instructions of Buddha. As a result, it required to explain the meanings of many things of religious instructions of Buddha during his life time. It required explanation and direction of various matters for different reasons in the Sangha. For example, if anybody spoke ill of Buddha, his religion or Sangha, broke the codes of Sangha, misexplained the words of Buddha, made indecent behavior in the Sangha, discussed anything being mad with anger, if there raised doubt or debate regarding any matters of religion and philosophy, if anything of the words of Buddha became incomprehensible then the Bhikkhu Sangha gathered together to try to find a solution to the matter. In this case, sometimes Buddha and sometimes his leading desciples used to solve this kind of problems giving proper explanations.

In the Tipitaka, a lot of examples are found in this regard. Viz. once there was a conversation going on between Supriya, a wandering religious mendicant and a young disciple of Buddha on the matters of Buddha, his religion and sangha. On the one side the wandering religious mendicant Supriya was criticizing Buddha, his religion and sangha. On the other hand the young disciple was praising highly of Buddha. At this the Bhikkhus felt hesitated and Buddha gave explanations of the do's and don't in this regard of which mention is found in Silakkhandhavagga of Digha Nikaya. In the same way, once the young wandering religious mendicant Potaliputta wrongly explained the words of Buddha to Bhikkhu Sammiddhi, a young Bhikkhu: Friend Samiddhi! I heard thus from Samana Gautama: " Kamma either by way of deed, or by way of word is no Kamma at all, the real Kamma being by way of thought or volition only. For there is an attainment after having reached which one feels nothing." Then Bhikkhu Samiddhi told wanderer Potaliputa, "Friend Potaliputta! Don't tell like that. It is not good to criticize Lord, Lord will never tell like that.' After telling like this the wanderer Potaliputta went away and Bhikkhu Sammiddhi informed the matter to Ananda Thera. Ananda Thera informed the same to Buddha. With a view to clarifying the matter, Buddha gave the minutest explanation of Kamma along with examples and meanings which are mentioned in the Mahakammavibhanga Sutta.

Thus at the primary stage of the formation of Buddhist Sangha, Buddha himself used to solve the problems giving explanations and decisions. But in course of time, the Buddhist Sangha spread and it was not possible for him to solve all the problems. From the study of history, it is known that within few years of the start of Buddha's preaching in the important localities or towns of ancient India viz. Saranatha, Rajageha, Vesali, Nalanda, Paca, Ujjayani, Campa, Mathura, Avanti etc. regions, Buddhist Sangha was formed and that places became the great centres for the practice of Buddist religion and philosophy. It was not possible for Buddha to always live in these places, so, these centres began to run by the leadership of one leading disciples of Buddha. Among them the mentionable names were: Ananda, Mahakassapa, Mahakaccayana, Mahakotthita, Sariputta and Moggallana. In absence of Buddha, they used to solve all the problems regarding the activities of Sangha along with the explanation of Buddha's religion and philosophy.

The leading disciples used to make the Bhikkhus understand the instructions of Buddha explaining the meanings of the same. Buddha felt that many of his leading disciples are able to properly explain his religious instructions, in other words religious philosophy. In this case, Mahakaccayana, Sariputta and Mahakotthita Thera were in the front line. Mahakaccayana was an expert in presenting the brief instructions of Buddha in a clear, simple and easy way to the audience. He earned a great fame in explaining the religious philosophy and Buddha places Mahakaccayana above all in explaining the religious philosophy. Besides, there had been discussion among the Bhikkhus of the centres on various matters including religion and philosophy. The directions or the explanations that the leading disciples gave in the context of their discussions were informed to Buddha in due time. Of leading disciples' explanations and directions Buddha approved the ones which he thought right and instructed the Bhikkhus to accept, contain and observe that. At the time of collection of the words of Buddha, these explanations also received approval in the first council which is found in the different books of the Tipitaka. These explanations of Buddha and the disciples of Buddha can be recognized as the beginning of Atthakatha, which later getting development prepared the background for the composition of Atthakatha.

The literary work that was composed as the time befitting, simple, easy and meaningful explanations of the words of Buddha came to be known as Atthakatha. Generally, Atthakatha or commentary means providing the new, time befitting, and comprehensible meaning and explanations of the main texts according to one's wisdom and point of view which properly contains the proper meaning and theme of the main texts. In the first century B.C., under the patronization of the Ceylonese king Battagamini, the Atthakathas were preserved writing it down on palm leaf in Ceylonese language. For this reason it can be said, Atthakatha literature attained fulfillment even before the first century B.C. The Atthakathas written on palm leaf were preserved in the Mahavihara of Anuradhpura in Cyelone. In the course of time that became known as Sihalatthakatha (Ceylonese Atthakatha). The Sihalatthakathas were known as Maha-atthakatha, Mahapaccari-attakatha, Kurundi-ttakatha, Andhaka-attakatha, Samkhepa-Attakatha etc. Though the composition of Atthakatha started in India, it was not found in India. As a result, the Indians and the people of other countries could not understand the words of Buddha easily. For that reason, in around 5th century B.C. the scholars like Buddhaghosa, Buddhadatta, Dhammapala, Mahanama and Upasena etc. composed the Attakathas of the present time in Pali language taken from Sihalatthakatha preserved in Ceylon in Ceylonese language. Thus, passing through the different stages of evolution, the Atthakathas took the form of the present time.

At first the Atthakathas were composed with the subject-matter of the Tipitaka or the religion and philosophy of Buddha, but later on, different types of Atthakathas are also composed with diverse aspects like the religion and philosophy, poetry, grammar, geography and politics etc. of ancient India and Sri Lanka. So, Atthakatha took the form of a vast and diverse storehouse of literature.

Activities

What does it mean by Atthakatha?
Make a list of the names of the leading disciples of Buddha.
Tell the names of some disciples of Buddha who are expert in explaining religion and philosophy. In what names were the Sihalatthakathas known? Who and on what basis composed the Pali Atthakathas of the present time?

Lesson: 2

Introduction to Atthakatha

The detail meaning and explanations of Buddha's scriptures are known as Atthakatha in the history of Buddhist literature. The Various words of Buddha, different rules and principles, contemporary critical objects are tried to be explained and solved by Buddha himself and his leading disciples during Buddha's life. Those explanations given by Buddha and his disciples are considered as the starting and the background of writing Atthakatha Literary work. Acariya Buddhaghosa, Acariya Buddhadatta, Acariya Dharmapala, Acariya Upasen, Acariya Mahanama, etc. are some of the writers of Atthakatha. A brief description of the subject matters of Atthakatha of various Pitakas are given below-

Atthakathas of Sutta Pitaka

Sutta Pitaka is divided into five parts. such as Digha Nikaya, Majjhima, Nikaya. Samyutta Nikaya, Anguttar Nikaya and khuddaka Nikaya. Atthaakathas are written independently on each Nikaya. There are sixteen books in Khuddaka Nikaya. Though the Atthakathas of the first four Nikayas are known by various names, the Atthakathas of the many books of Khuddaka Nikaya are called by the same name. viz; Udana, Itivuttaka, Vimanvatthu, Petavatthu, Theragatha, Therigatha and Criya Pitaka the Atthakatha of these seven books are known as Paramatthadipani, On the other side, the Atthakatha of the books on Mahaniddesa and Cullaniddes is known as Daddammapajjotika.

Acariya Upasena composed the Saddammapajjotika as the Atthakatha of the two books mahaniddesa and Cullaniddesa. So, the names and introduction of the Atthakathas of the first four Nikayas are differently mentioned here :

Main book	Name of the Atthakatha	Writer
Digha Nikaya	Sumanmgalavilasini	Acariya Buddhaghosa
Majjhima Nikaya	Papancasudani	Acariya Buddhaghosa
Samyutta Nikaya	Saratthappakasini	Acariya Buddhaghosa
Anguttar Nikaya	Manorathapurani	Acariya Buddhaghosa

Atthakatha of Vinaya Pitaka

Vinaya pitaka is divided mainly into three parts. Viz. Sutta- Vibhanga, Khandhaka and Parivara or Parivara Patha. Two Atthakathas are composed on the subject- matter of Vinaya Pitaka. Viz : Samantapasadika and Kankhavitarani. Samantapasadika is known as the Atthakatha of tha whole Vinaya Pitaka. The codes of Vinaya for the Bhikkhus and Bhikkunis described in the book Sutta Vibhanga are known as 'Patimokkha'. The Atthakatha composed in the light of Patimokkha is called Kankhavitarani.

Atthakatha of Abhidhamma Pitaka

Abhidhamma Pitaka is divided into seven parts. Viz: Dhammasangani, Vibhanga, Dhatukatha, Pugalapannatti, Kathavatthu, Yamaka and Patthan. Atthakatha has been composed for each of the books of Abhidhamma Pitaka. Excepting the Atthakatha of Dhammasangani and Vibhanga, the Atthakatha of the other five boks of Abhidhammapitaka is known as Panayakarana Atthakatha. Abhidhamma is known as the Buddhist Philosophy. The Subject-matter of the Abhidhamma Pitaka is complex. In the Atthakatha of Abhidhamma Pitaka, the deep philosophical matters of Buddhism are presented in a simple and lucid language. Mentioned below are the names and identity of the Atthakathas of Abhidhamma Pitaka :

Main book	Name of the Atthakatha	Writer of Atthakatha
Dhammasangani	Atthasalini	Acariya Buddhaghosa
Vibhanga	Sammohaviaodani	Acariya Buddhaghosa
Dhatukatha	Pancapakaranatthakatha (1)	Acariya Buddhaghosa
Puggalapannatti	Pancapakaranatthakatha (2)	Acariya Buddhaghosa
Kathavattu	Pancapakaranatthakatha (3)	Acariya Buddhaghosa
Yamaka	Pancapakaranatthakatha (4)	Acariya Buddhaghosa
Patthana	Pancapakaranatthakatha (5)	Acariya Buddhaghosa

Activities

What book is the Paramatthadipani the Atthakatha of ?

Make a list of the Atthakathas of Suttapitaka composed by Buddhaghosa.

Lesson: 3

Atthakathacariya Buddhadatta

Among the contemporary of Buddhaghosa another time winning composer of Atthakatha is Buddhadatta. But this time winning writer did not express himself in his immortal literary works. Besides, though the biography of Buddhaghosa is available, the biography of Buddhadatta is not found. So, the birth, chilhood, initiation, education, and life style, etc. of this great writer are covered with mist. In this passage we will study about Buddhadatta, the famous Atthakatha writer.

Birthplace and time:

In the book Gandhavamsa, Buddhadatta is entitled as the Acariya of India. In the books Vinayavinicchaya and Uttaravinicchaya, he has been mentioned as the inhabitant of Uragapura. Mention is found that he composed the book Vinaya-vinicchaya during the time of king Acchuta at the monastery of Vishnudasa of the village Bhutamangala of the kingdom of Cola. According to the book Abhidhammavatara, Uragapura was located on the bank of the river Kaveri. The scholars are unanimous that Uragapura was the ancient name of the place Urayura near to Tricinapoli of South India of the present time. He was born between the periods from the last part of 4th century B.C. to the first part of 5th century B.C. According to the books Buddhaghosuppatti and Vinayavinicchaya Tika, Buddhaghosa and Buddhadatta were contemporary. It is known from the book Buddhaghosuppatti that the day on which Buddhadatta started to return to Jambudipa from Ceylone, that day Buddhaghosa also started for Ceylone to compose Atthakatha.

The ships of both stopped on the midway because of a collision. Then Buddhadatta addressed Buddhaghosa as 'Avuso' and asked where and on what purpose he was going. In reply Buddhaghosa said, 'I am going to translate the words of Buddha from Ceylonese to Magadhi language.' Buddhadatta said, 'I also went to Ceylone to write down the words of Buddha in Magadhi language. I have just finished writing Jinalangkara, Dantavamsa, Dhatuvamsa, and Bodhivamsa. I could not yet compose the Atthakatha and Tika (sub-commentary). If you are willing to translate the words of Buddha from Ceylonese to Magadhi language, then you will compose the Atthakatha and Tika first' Telling thus, he inspired Buddhaghosa. Some scholars think that Buddhadatta was senior as he addressed Buddhaghosa as 'Avuso'. Buddhaghosuppatti and Vinayavinicchaya were composed much after Buddhadatta. Besides, the scholars doubt about the meeting of both as nothing of

their meeting is found in the books of Buddhaghosa and Buddhadatta. Yet, in respect of time we can assume that Buddhadatta and Buddhaghosa were contemporary.

Initiation into Buddhist Religion or Pabbajja:

No detail is known about the initiation of Buddhadatta. It is known from the books Abhidhammavatara and Ruparupavibhaga that, he received initiation to a Bhikkhu who was the follower of Mahavihara Nikaya of Ceylone. According to the rules of Mahavihara Nikaya, he attained efficiency in learning Dhamma and Vinaya from the Bhikkhus.

He was a life long follower of this Nikaya. But nothing is known about his preceptor and Vihara, the place of his initiation.

Poet and other Reputations :

The main identity of Buddhadatta was that he was a Buddhist monk and composer of Atthakatha or a commentator. His fame as an Acariya spread far and wide. He was treated with special reverence by the contemporary scholars. The scholars used to accept a lot of quotations from the books composed by him. He was also an expert in Samatha and Vipassana. Besides the expertise of Buddhism and its philosophy, this great man was also known as a poet.

Most of the books of Buddhadatta were composed in verse. For instance, the book Vinayavinicchaya was composed in 3183 verses, the book Uttarvinicchaya in 969 verses, and the book Abhidhammavatara in 1415 verses. If he was not endowed with an infinite poetic power, he would not have been able to explain the religion and philosophy of Buddha in poetry or verses in an easy and simple way. He also used to be called by the name Great Commentator.

Literary works:

The writers of the ancient time would not mention their names and did not write anything about them in their books. Buddhadatta also did the same. So, there is a debate among the scholars regarding the literary works of Buddhadatta. According to the tradition, Buddhadatta composed the following books:

1. Madhuratthavilasini (Buddhavamsa-atthakatha)
2. Vinayavinicchaya
3. Uttarvinicchaya
4. Abhidhammavatara

5. Ruparupvibhaga
6. Jinalankara
7. Dantavamsa or Dathavamsa
8. Dhatuvamsa
9. Bodhivamsa.

Among the books mentioned above, the scholars recognize Vinayavinicchaya, Uttarvinicchaya, Abhidhammavatara, and Madhuratthavilasini as the real composition of Buddhadatta.

There is doubt among the scholars regarding the remaining books. It is known that he composed the books Vinayavinicchaya, Madhuratthavilasini, Abhidhammavatara at Cola State of south India.

Death:

Not that much is known about the death of Buddhaghosa. It is mentioned in the book Bhuddhaghosuppati that he died a few years after his return from Ceylone. But nothing is known about the cause or place of his death. As he was the inhabitant of South India and composed his books there, it is assumed that it is South India where he died.

Activities

Where is the birthplace of Buddhadatta?

Assess Buddhadatta as a poet.

Identify the true compositions of Buddhadatta making a list of the books composed by him according to tradition.

Lesson: 4
Atthakathacariya Dhammapala

Dhammapala was a very famous Atthakathacariya. His place is next to Buddhaghosa. He has enriched the storehouse of Pali literature by writing commentary, sub-commentary and annotation. Still now, the Buddhists remember him with due reverence for his composition of immortal literary works. But, very little is known about the biography of this great writer endowed with an infinite talents.

Birthplace and time:

In the book Gandhavamsa, Dhammapala has been mentioned as the Acariya of Jambudvipa or India. There is no specific mention of his birthplace in this book. According to the book Sasanavamsa, he was the inhabitant of Padaratittha of the kingdom of Damila near Ceylone. According to the Atthakatha of the book Nettipakarana, he was the inhabitant of Badarittha Vihara. The scholars think that 'Padartittha' and 'Badarittha' are one and the same place. According to Hiuen Tsang, Dhammapala was born in Kancipura. This place locates at 43 miles south from the Madraj town of South India and is marked as the Kanjevaran town of the present time. On the other side, the scholars opine that the place 'Padartittha' or 'Badarittha' locates at Nagapattana of South India. Nagapattana is situated at the Tenjore district of South India and he was a Tamil by birth.

Though mention is found about different places, he was born in 'Padartittha' or 'Badarittha'. Because, the books he composed support this fact. The names of the places, which were mentioned as his birth place, were all located in south India. Perhaps, the place was known in different names in different times. So, the names of different places have been mentioned as his birth place. The scholars are unanimous that it was south India which was the birth place of Dhammapala. He was born in the last part of sixth century B.C.

Chilhood and Initiation

Nothing is known about the childhood or initiation of Dhammapala. In the travelogue of Hiuen Tsang, such description about his childhood is found:

Dhammapala was born in Kancipura. He had been endowed with a nice and honest habit since his childhood which played a vital role to build up a developed and higher life. When he got matured, it was finalised that he would be married to the princess of that kingdom. There arose a feeling of sadness in his mind on the night before his marriage. When he prayed for emancipation in front of the effigy of Buddhas, his prayer was accepted. A god came and took him away from there to a distant hilly Vihara. In that Vihara, the Bhikkhus initiated him. No mention is found of this matter in the book of Dhammapala or other books. So, a kind of doubt arose regarding how far is the matter true. It is known from the book Nettipakarana composed by him that he used to live in 'Padartittha' or 'Badarittha' Vihara of South India. As a result, it is assumed that he was initiated or took pabbajja in south India. But the name of his preceptor is not known. He composed his books on the basis of the materials of Mahavihara Nikaya. So, it is thought that he was the follower of Mahavihara Nikaya or a follower of Theravada.

Acariya Buddhaghosa and Acariya Dhammapala

The writing style of both Buddhaghosa and Dhammapala was similar. Both of them followed the same principle in the application of words and resemblances, in planning and presentation of the theme and in the use of diction. Both of them explained the religion and philosophy of Buddha almost in the same way. So, it is thought that they studied in the same school. Buddhaghosa composed Atthakatha on the first four Nikayas of Sutta Pitaka. On the otherside, Dhammapala composed Atthakatha on the fifth Nikaya or Khuddaka Nikaya. As the Atthakathas of the first four Nikayas of Sutta Pitaka were composed earlier so he composed the Atthakatha of the last Nikaya. So, it is thought that Buddhaghosa preceeded Dhammapala.

Though it is mentioned in the text named Gandhavamsa 14 books were composed by Dhammapala, the scholars are divided in their opinion in this respect. Among the Atthakathas Itivuttakatthakatha, Udanatthakatha, Cariyapitakatthakatha, heragathatthakatha, Therigathatthakatha, Vimalavilasini (Atthakatha of Vimanavatthu) and Vimalavilasini (Atthakatha of Petavatthu)-in other words in the introduction of these seven books known as Paramatthadipani, it is mentioned that Dhammapala composed these books. As a result, the scholars recognise these seven books as the composition of Dhammapala. But in Sasanavamsa, though it is recognised that the Atthakathas are composed by Dhammapala, it is not recognised that Dhammapala composed the sub-commentaries.

Death of Dhammapala:

Nothing is known about the death of Dhammapala. As he was the inhabitant of South India, it is natural that he died in South India. So, it is deemed that he died in South India.

Activities

When and where was Atthakathacariya Dhammapala born?

Make a list of the books composed by Atthakathacariya Dhammapala.

Lesson: 5
Importance of Atthakatha

Though the main point of Atthakatha literature is the theme of the Tipitaka, here the religion and philosophy, society, literature, culture, economics, politics, geography etc. of ancient India and Sri Lanka, have been relevantly discussed. So, Atthakatha is considered as an important source for the composition of ancient history. It is the theme of the Tipitaka which is generally explained in Atthakathas. So, the words of Buddha can be easily and properly understood through Atthakatha. Besides, whether with the evolution of time or for any other causes any addition, subtraction or change-development occured to the subject matter of the Tipitaka or not can be easily identified. Atthakatha is also very important in case of translating the Tipitaka and Pali.

There are so many incomprehensible and complex matters in the Tipitaka which cause problem in case of translation. Along with the change of time, many words of the Tipitaka took an obscure form. But in Atthakatha, we find the proper explanation of that complex and unintelligible words. For this reason, the Tipitaka and Pali literature can be properly translated with the help of Atthakatha.

In Atthakatha, mention is found about the names of a lot of books composed after the Tipitaka. So, the debate that is noticed in Pali literature about the composition period of the books can be solved with the help of Atthakatha. Through the study of Atthakatha, important information is found about the political history of ancient India and Sri Lanka starting from the time of Buddha to the 5th century B.C. Through it, the prevalent debate or the problems regarding the period of reigns of the ancient kings and their ideology can be solved. In the post Atthakatha period, a lot of books have been composed regarding the biography of Buddha, religion and philosophy, spread and development of Buddhism, and the history of Buddhist Sangha.

Through Atthakatha the historicity of the information narrated in that books can be determined. Quoting sentences is a fundamental characteristic of modem dictionaries. In Atthakatha a lot of word meanings along with quotations are found. With the help of the word meanings of Atthakatha, it is possible to compose a modem dictionary. Atthakatha literature is composed in Pali language. Pali is a kind of Prakrit which originates from the Middle Indo

Ariyan language. Through the composition of the Tipitaka, Pali language achieves the status of the language of literature. Pali language contains the history of more than two thousands years. The diction used in Atthakatha is rich. Accepting the language of Atthakatha literature as a model and through philological analysis, the nature and form of language and literary style of other Pali literature can be determined. Besides, it is also possible to know the history of the evolution of Pali language. For this reason, it can be said that, in linguistic research the importance of Atthakatha literature is immense.

In literature of Atthakatha important information is found about different religious sangha and religious tenet prevalent during the time of Buddha which provides an idea about the form of religious opinion prevalent during Buddha's time. In Atthakatha literature, important information is also found about the anthropological aspects of ancient India. Particularly, the description that is given about the origin of races like Sakiya, Koliya, Malla, Licchhavi etc. with the help of folktales is very enchanting. In Atthakatha literature, a lot of information is found about the political condition of ancient India and Sri Lanka which is very essential to the composition of political history of the ancient time. The importance of Atthakatha literature is boundless to know the history of religion and philosophy, society, literature, culture, politics, economics, geography etc. of ancient India and Sri Lanka.

Activities

Why is Atthakatha considered as an important source for the compisition of ancient history?
Of which countries information is found in Atthakatha?
How were the villages or roads named in ancient time?

Exercise

Fill in the gaps

1. The literary work that is composed in Pali language as explanatory to religion and philosophyof Buddha is called ....
2. The Atthakatha is also very important in case of translation.................
3. He was a subject of respect to the contemporary ....
4. In the book Gandhavamsa, Buddhadatta is entitled as the .... of India.
5. Dhammapala was born in ....

Short Questions

1. Tell the meaning of the word 'Atthakatha'.
2. In to how many parts is the Atthakatha divided and what are they?
3. Write down the names of the Atthakatha of Panca Nikaya and the composers of Atthakatha.
4. Write down the names of the Atthakatha of Abhidhamma Pitaka.
5. Where was Dhammapala born?

Essay type question

1. Explain the background for the composition of Atthakatha.
2. Give a clear cut conception about the Atthakatha of Sutta and Abhidhamma Pitaka.
3. Write what do you know about the life and works of Atthakathacariya Buddhadatta.
4. Write a short essay on the life and works of Atthakathacariya Dhammapala.

Multiple Choice Questions

1. What is the Bengali of the word 'Attha'?
   a. Past b. Meaning
   c. Asta d. Athai

2. The custom of racial discrimination is not noticed among the Buddhist Bhikkhus, because -

i. Observance of religion was open for all
ii. Access to their Sangha was open for all.
iii. For all the advantages and opportunities were same.

Which one is correct?

a. i and ii b. ii and iii
c. i and iii d. i, ii and iii.

Read the following passage and answer to question no. 3 and 4:

Reading a book on the Tipitaka, Ramesh Talukder came to know the explanations of the Silas (precepts.) to be observed by the Buddhist monks. In it the rules for the Bhikkhus starting from maintaining the daily life to construction of moral character were incorporated.

3. In which book were the matters that Ramesh Talukder read incorporated?

a. Parivara Patha   b. Khandhaka

c. Sutta Vibhanga   d. Bhikkhuni Vibhanga.

4. Reading that book one can know –

i. Rules and Regulation for the Bhikkhus and the Bhikkhunis.

ii. Regular life styles of the Bhikkhus.

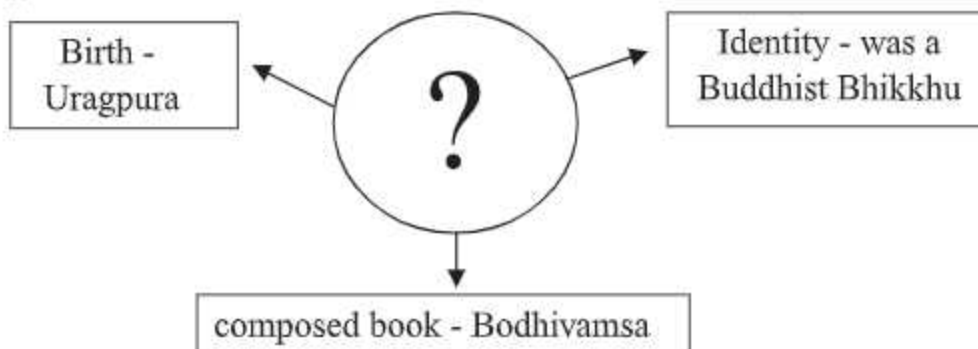
iii. Introduction to Tipitaka.

Which one is correct?

a. i   b. i and ii

c. ii and iii   d. i, ii and iii

Creative Questions

1.

a. In how many parts is Atthakatha divided according to the assessment of Guru?

b. What is meant by Atthakatha? Explain.

c. Which Atthakathacariya of the textbook does the '?' marked place apply to? Explain.

d. 'That Acariya was able to put an immense contribution to the literary works of Buddhist religion' – do you agree with this statement? Analyse with logical arguments.

2. Amal Chakma was a book writer. He has earned a lot of fame in his personal life through the composition of books. The contribution of his literary woks is unthinkable. But he was indifferent to the observance of family life and accepted the monastic life with deep meditation.

   a. Who composed the book 'Kankhavitarani'?

   b. Briefly explain the importance of Atthakatha in Buddhism.

   c. With whose activities of the textbook hint is found of the literary activities of Amal Chakma? Explain.

   d. Assess the story of religious intitiation of that Acariya in the light of religion.

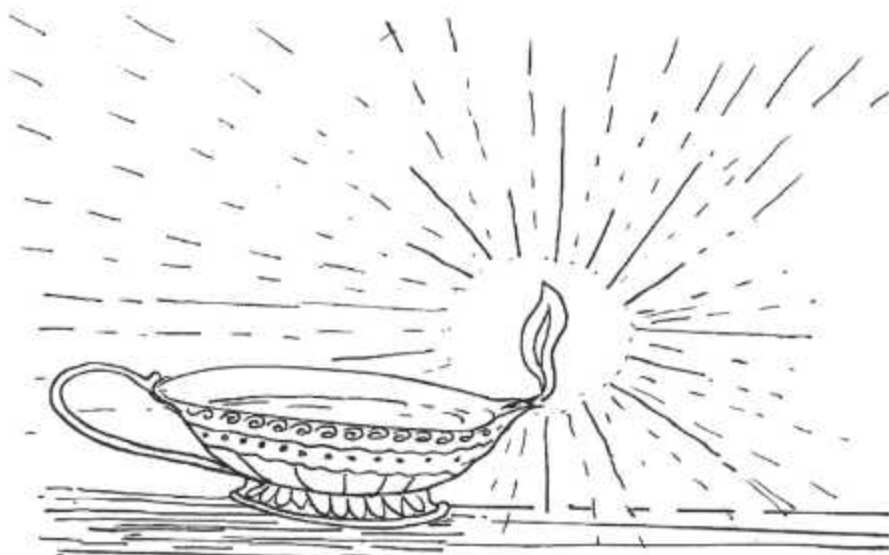
Chapter Seven

Nibbana

The life of beings is confined to the chain of birth and death and closely tied to the relationship of cause and effect. Where there is a relation of birth and death or cause and effect, sorrows affect over there again and again. Nibbana is free from the chain of birth and death, and a flowless state of the cause and effect and a pleasing state liberated from pains. Nibbana is a transcendental condition which is difficult to express in language. As Nibbana, does not come out of a cause it is indestructible. After the attainment of Nibbana nobody has to take birth any more. As a result, he does not have to suffer from pains. So, the supreme aim of the Buddhists is to attain Nibbana. Nibbana is the best theory invented by Lord Buddha. This theory of Buddha created a massive commotion in the society of the scholars and the philosophers. The way a lamp drives out the darkness and illuminates all directions, in the same way, the theory of Nibbana of Lord Buddha has been enlightening innumerable people with the light of knowledge driving out the darkness of their minds for years. It has been quenching the cravings of innumerable people and has been eradicating sufferings.

So, it may be said that the importance of Nibbana is unlimited. In this chapter we will study about Nibbana.

By the end of this chapter we will be able to–

* explain the idea of Nibbana and its classification;
* explain the necessity of Nibbana Sadhana.

A lighted lamp is driving out darkness

Lesson: 1
Conception of Nibbana

The word Nibbana means 'to extinguish'. The word 'Nibbana' consists of the word 'Bana' with the prefix 'Ni'. The prefix 'Ni' is used to denote want, negation, decay, end etc. The dictionary meaning of the word 'Bana' is the arrow of a bow. In Buddhist scriptures, the word 'Bana' is used to mean craving. So, Nibbana means decay or extinction of craving. The cause of the origin of harmful inclinations in our mind such as anger, jealoursy, delusion, greed etc. is craving or desire. It is craving for which human beings suffer from pains taking birth again and again. The person who obtains 'Nibbana' becomes free from craving. The fire of his loning, antipathy and delusion that originated from craving get extinguished, the flow of his birth and death is stopped. As a result he becomes free from all types of sufferings. So, the religion embracing which craving is destroyed, the fire of anger, antipathy and delusion is extinguished, the flow of birth and death or the cause and effect are stopped and all kinds of suffering are ceased is called Nibbana. In short, the ceasation of all kinds of sufferings is called Nibbana. So, it is called, 'Nibbanam Paramam Sukham' which means 'Nibbana is the highest bliss.'

Nibbana is an experience beyond human senses. It is not possible to understand the 'highest bliss' the achievement of Nibbana, with a common feeling or language. If, a person has never taken 'sweetmeat' in his life is it possible to make him realize the taste of 'sweetmeat' only through description? In the same way, the real state of Nibbana is difficult for the commoners to understand. It is possible for an individual to climb the Himalayas on his own efforts but it is impossible to bring the Himalayas to show it to others. In the same way, it is possible to meet the highest achievement Nibbana following through meditation the way directed by Buddha, but it is not possible to make the commoners understand it. It is mentioned in the scripture that the true nature of Nibbana cannot be known if one does not attain at least Sotapattiphala.

Though Nibbana is not easily understandable, Buddha has shown the way to attain Nibbana. He has explained the significance of Nibbana through the religious instructions to his disciples at different times. He said,

Viññanassa nirodheya tanhakkhaya vimuttino
Pajjotassa nibbānam vimokkha hoti cetaso

Meaning: There is decay of craving like the extinction of a burning fire. With the ceasation of consciousness of an emancipated man, his mind attains the feelings of emancipation. For this the rebirth of that emancipated man ceased completely. In Mahaparinibbana Sutta, Buddha also said,

yo imasmim dhamma vinaye appamatto vihessati
pahaya jati samsaram dukkhassantam karissati, ti.

Meaning: He, who will wander with vigilance in dhamma-vinaya admonished by Buddha, will be able to seek the end of suffering passing beyond the birth and life circle.

A simple example is given here for the realization of the Nibbana: A lamp requires the ingredients like oil, wax, wick etc. to burn. As long as the supply of the ingredients continues so long will the lamp go on burning. One lamp to another lamp, thus innumerable lamps may be lit up. But, if the ingredients of burning the lamp perish or run out, the lamp will be extinguished. In the same way, human life can be compared to a lamp. Human being takes birth repeatadly because of the propensities originated from craving like greed, antipathy, delusion, desire, longing, anger, passion and illusion. If these elements can be perished it is possible, to cease the birth, the cause of sufferings and to attain Nibbana.

Activities

What does the word Nibbana mean?
Who can attain Nibbana?

Lesson: 2
Types and description of Nibbana

Types of Nibbana:

Nibbana is of two types,

1. Sopadisesa Nibbana
2. Anupadisesa Nibbana.

1. Sopadisesa Nibbana: Rupa (form), Vedana (feeling), Sangha (definition) Samkhara (volitional formations) and Viggana (science) these five elements, according to Buddhist terminology, are called panca khandha (five agregates). If a meditating man feels the knowledge of Nibbana destroying the sorrows amidst the existence of five aggregates, it is called sopadisesa Nibbana. A living Arhant attains the Sopadisesa Nibbana. He visualizes Nibbana, becomes free from craving, but as he remains alive, he is not free from decrepitude, disease, pleasure and pain. But the present birth is his last birth. He has properly realized the four noble truths, and attained Maggaphala follwoing the eight noble paths and through practising jhana and samadhi.

For example, it may be mentioned that the knowledge of Nibbana that Gautama Buddha attained perishing the sorrows and craving after hard meditation of six years at the foot of Bo-tree at Gaya is Sopadisesa Nibbana.

2. Anupadisesa Nibbana: The man, who obtained Nibbana and emancipated, attains Parinibbana destroying the five aggregates, then it is termed as Anupadisesa Nibbana. This Nibbana means to be completely extinguished. The person who has attained this kind of Nibbana will not be lit-up again which means he will not be born again. He has been entirely redeemed from the chain of birth and death. There is no aftermath of this kind of Nibbana, this state is beyond description. It mitigates the feeling of happiness or sufferings. The mitigation of happiness and sufferings itself is the highest bliss.

The unlimited flow of life circle ends up here. That is why Buddha declared: 'Nibbanam Paramam Sukham' which means Nibbana is the highest bliss.

Acarya Nagarjuna has explained Nibbana in the following way:

apratitam asamprattam anicchinnam ashashvatam
aniruddham anutpannam eva nibbanam ucyate.

Meaning: The condition of the mind falls in after the cessation of highest Viggana (conciousness) is beyond ascertainment. It is obtainable in no way. It is not an eviction of an eternal thing. Or, it is not the achievement of the feeling of perputuity in a vulnerable state. It has no annihilation as it is not born. The state having these symptoms is called Anupadisesa Nibbana.

For example, after attainment of Buddhahood Gautama Buddha preached for long 45 years, then at the age of eighty he attained this Anupadisesa Nibbana at Kusinara at the foot of the Yamaka Sal (twin-Sal) tree.

Description of Nibbana:

If one wants to understand the nature of the Nibbana, it requires having a clear conception about all kinds of living and non-living things in the entire universe because, every living and non-living things display different qualities. Again, these qualities are not motionless or eternal, they are continually changing. The vicissitude is never blissful, rather full of sufferings. Human body or mind-nothing is everlasting. For this the eternal existence of soul can not be confessed. Hence Buddha has said, 'the earthly life is temporary, full of sufferings and anatta (no soul or non-self)'. So he advised to control the fickle and diverted mind from this sorrowful wheel of life. How is it possible? The main path for controlling the mind is the practice of eight noble path, Brahmachariya (chastity), and meditation as directed by Buddha. About the nature of Nibbana it is mentioned in the book Milinda Panhna' that Nibbana is unexpressable, matchless. Nibbana is not identifiable with location, time, object, argument, evidence or resemblance. Nibbana is calm and blissful. In the book Dhammapada, it is mentioned about Nibbana as such:

ārogya paramā lābhā santuṭṭhi paramaṃ dhanaṃ
vissāsa paramāñāti, nibbānaṃ paramaṃ sukhaṃ.

Meaning: Cure is the highest gain, contentment is the greatest wealth, trust is the best kinsman and Nibbana is the supremme bliss.

This supreme bliss described in the verses is the expectation of all human beings. But suffering must be uprooted to gain the bliss. What is the way to uproot suffering? It is the attainment of Nibbana which is its only way. Because, in Nibbana suffering is entirely annihilated, brings liberty. It is for this emancipation for which Siddhartha Gautama meditated austerity. After meditation he attained the success and obtained Nibbana.

Now, we will try to understand the meaning of the sentence 'nibbanam paramam sukham or Nibbana is the highst bliss' narrated by Gautama Buddha. Buddha advised his disciples in the 'Ariya pariyesana sutta' of Majjhima Nikaya, 'I myself have felt the bad consequences of birth, decrepitude, disease, lamentation etc. From this I have learned birthlessness, diseaselessness, death lessness, grieflessness and painlessness etc. and attained Nibbana.' It means, he put an end to all sufferings through the attainment ofNibbana. So, Nibbana is the end-state of all sufferings. Nibbana is the greatest good.

All the things of the world are of two kinds: Sankhata (conditioned) and Asankhata (unconditioned). The things which have cause and effect and are subject to change are Sankhata (conditioned). The things which have no causality or cause and efect are Asankhata (unconditioned), Nibbana also is Asankhata which means free from cause and effect. It has no change. Nibbana is calm and eternal. The imperpetuality or inconsistency of all mundane things is sorrowful. But the permanence of the pleasure of Nibbana is indestructible. That is why Buddha said, 'Nibbana is the highest bliss.' Nibbana is cause and effectless. It has neither origin nor extinction. Nibbana is constant, Nibbana is the most pleasing. So, Nibbana is the best among what is visible or invisible or beyond imagination. There is no other better desirable thing in human expectation than this. For this, the meditative and wise man concentrates on untiring meditation to attain Nibbana.

Buddhism is the religion of logic, religion of wisdom and religion of the wise. Nibbana can be attained only by the wise. For this, it is necessary to know the qualities completely of the things by perfect knowledge. The Sankharas (disposition) are to be destroyed following the path directed by Buddha. It is possible to attain Nibbana if only one can gain true knowledge about qualities and true natures of the things. It is not possible to obtain Nibbana without wisdom and meditation. It is mentioned in the book Dhammapada:

ṇatthi jhanaṃ apaññassa paññā natthi ajhayato
yamhi jhānaṃ paññā ca sa ve nibbāna santike.

Meaning: He who does not have wisdom cannot meditate. He who does not have meditation cannot attain wisdom. He, who has both wisdom and meditation, remains near the Nibbana.

So, the virtuous and wise Bhikkhu or the learned man has to be free from antipathy and delusion first by meditation. After that, by meditation, he will be unattached, distressless, fearless and well wisher. As a result, it would be possible for him to attain Nibbana.

Activity

Discuss the classification of Nibbana (Group work)

Lesson: 3

Necessity of attaining Nibbana

The necessity of attaining Nibbana is undeniable for a peaceful world through the accomplishment of wholesome deeds and abstaining from unwholesome deeds caused by lust, malice, desire and passion and for the emancipation from the sorrowful flow of life confined to the chain of birth-death, decrepitude and desease. The world is sorrowful. The sufferings derive from craving. The cause of craving is ignorence. Because of ignorence, human beings attached with bad thinking involve in different types of misdeeds. Through this, as the unwise human being does harm to his own self he does to others. As a result, the peace of the life and the world is disrupted. The person who is engaged in attaining Nibbana is to always do wholesome deeds. He is to completely realize the four noble truths and is to follow the eight noble paths to be emancipated from craving, the cause of suffering. Ignorence can be removed being free from lust, malice and delusion through the untiring good meditation. He becomes fearless and good wishing in the uninterrupted good meditation of Nibbana. So, he does well to himself to all and becomes the cause of all kinds of welfare to the world. He leaves any intention to do harm to others, pride etc. He practises selfcontrol. He becomes friendly to all. In this way the practise for attaining Nibbana plays a helpful role to the development of moral and humanistic qualities. So, everybody should practise for attaining Nibbana. It is not possible to attain Nibbana within a short time or small effort. It requires austere practice.

Though it is difficult to understand Nibbana and to make others understand it, yet it is possible to attain Nibbana by human beings. Buddha said, born as a human is rare, because human beings have conscience. Man can judge good and bad. Human life is to be earned through the accomplishment of wholesome deeds. The gods only enjoy happiness. The devils only suffer from sorrows. The animals and birds are led by the instincts.

Only the human beings in this world experience both sorrows and happiness. It is possible for human beings to do wholesome deeds in this world. The life style of the animals is more difficult and uncertain than that of human beings. If one does unwholesome deeds, one will have to be born as animals. Arising the aspiration and intention of attaining Nibbana if one accomplishes wholesome deeds, his possibility to take birth in the animal clan is obstructed. For this reason, one should try for attaining Nibbana.

Nibbana is the most desired thing to the Buddhists. To attain the highest bliss Nibbana one has to earn the fruition of virtue doing wholesome deeds for the life after life. One has to be endowed with the perfect knowledge of four noble truths. One has to follow eight noble paths. It is possible to enter the path of

Nibbana following the eight noble paths. Eight noble paths give direction to men to move towards right path. It has been said that Buddhism is the religion of wisdom, religion of the wise. So, it is the wise man who can really realize that the world is sorrowful. It is craving which is the cause of suffering. It is for craving for which one has to take birth repeatedly. If one takes birth, one has to undergo different kinds of sufferings, such as decrepitude, disease, separation from the dear ones, attachment to the disliked ones, death etc. To be liberated from craving should be the aim of all. For this reason, a wiseman requires to endeavour for attaining Nibbana.

Activities

What are the practices one should do to attain Nibbana?

How can one build a beautiful life through attaining Nibbana? Analyze you answer with arguments. (Assignment).

Exercise

Fill in the blanks

1. Nibbana is a .... state.
2. Nibbana is the best theory of .... Lord Buddha.
3. Nibbana is a on .... experience.
4. From one lamp to another lamp this way innumerable........ can be lit up.
5. He, who does not have meditation, does not attain ....

Short Questions

1. What is the meaning of the word Nibbana?
2. What do you mean by Anupadisesa Nibbana?
3. What are the charecteristics of Sopadisesa Nibbana?
4. What is said about Nibbana in the book 'Milinda Panha?

Essay type questions

1. Discuss your idea about Nibbana.
2. 'Nibbana is the most desired thing for the Buddhist' – Explain.

Multiple Choice Questions

1. What is Nibbana?

a. Worldly knowledge b. prevention of desires

c. Happiness of the mind d. Decay of craving

2. What is the cause of entire prevention of rebirth of an emancipated man?

i. to destroy craving

ii. to attain emancipation of mind

iii. to destroy lust, malice and delusion.

Which one is correct?

a. i and ii b. ii and iii

c. i and iii d. i, ii and iii

Answer question nos. 3 and 4 reading the following passage:

The fame of the Kallyansree Mahasthavira, the Principal of Ariya Vihara of Dhammapura spreads all arround as he leads the Vihara in a well planned way. Through meditation, he wonders being heedful in Dhamma and Vinaya as shown by Sammaka Sambuddha and at one point he becomes able to realize the ways of emancipation from sufferings while the Five Aggregates Still remain.

3. Which Nibbana knowledge of Gautama Buddha did kallyansree Mahastavira realize?

a. Attainment of Nibbana in this life?

b. Sopadisesa Nibbana knowledge

c. Anupadisesa Nibbana knowledge

d. Sopadisesa and Anupadisesa Nibbana.

4. Through the attainment of that Nibbana knowledge it is possible to –

i. Cease the flow of birth and death

ii. Control the five senses

iii. Destroy sufferings and craving.

Which one below is correct?

a. i b. i and ii

c. ii and iii d. i, ii and iii.

Creative Questions

1. Anil Bikash Chakma was a retired officer. He gained a comprehensive understanding on Sutta, Vinaya and principles of religion instructed by Buddha studying different religious books in his life as a layman. So, he took initiation at monastery under a monk leaving the illusion for family life. First he attained worldly knowledge about the decay of craving, putting out of the anger, malice and delusion, ceasation of the flow of birth and death etc. by observing the religion. He initiated as Bhikkhu from Samanerahood and through acquiring the knowledge of the books of the Tipitaka, he was able to understand this speech of Buddha-'Nibbanam Paramam Sukham.'

   a. What originates from craving?
   b. Why has somebody to follow eight noble paths? Explain briefly.
   c. Which theory of Buddha could Anil Chakma understand when he was a Samanera? Explain.
   d. Explain in the light of the textbook the lesson gathered earned by Anil Chakma after initiation as Bhikkhu.

2. Reverent Dhammakirti Sthavira said in a preaching at Bhikkhu congregation, 'Primarily it is mentioned about Nibbana in the book Dhammapada as such' -

   ārogya paramā lābhā santuṭṭhi paramaṃ dhanaṃ
   vissāsa paramāñāti, nibbānam paramaṃ sukhaṃ.

   Buddha said, 'Human life is rare. Human beings have conscience. One takes birth as a human being accomplishing wholesome deeds and judging the good and bad.

   a. For how many years did Gautama Buddha preach?
   b. Why does not one have to take birth any more after attaining Nibbana?
   c. What kind of Nibbana does Dhamma Kirti Sthavira hint in his instruction? Explain.
   d. To what extent is the recessity of Nibbana in Buddha's instruction narrated in Uddipaka logical? Analyse in the light of the textbook.

Chapter Eight
The Councils

The history of Budhism is closely related with the Budhist's Councils. It is not possible to know the real history of Budhism without the knowledge of the Councils. The Budha did never render his doctrine in the written form. He delivered His teachings in different places in different occasions. His disciples got the teachings by heart and spread them orally. After the Great Passing Away (Mahaparinibbana) of the Buddha, his disciples held the Councils and compiled the teachings of Buddha. Through books and in many other ways the Mahakarunika Bhikkhus, followers of the true religion, managed to preserve and propagate by holding the Councils and in this way they preserved the purity of the teachings of the Budha. So in the history of the Budhism the role of the councils is unique. In this chapter we will study about the Budhist's Councils.

By the end of this chapter we will be able to–

* describe the idea and the background of the Council;
* give idea about how the words or teachings of the Buddha were compiled through the Councils;
* describe the causes and results of holding the first, the second and the third Councils;
* analyze the contributions of the Councils in preserving the teachings of the Buddha in written form (in the form of books).

Lesson: 1
The idea of the Councils

The word 'Council' has different meanings in the dictionary such as music, song, chirping, publicity, declaration, rehearsal, meeting or assembly and to pronounce together, recitation, to sing, to hear again or to consider etc. In spite of its having different meanings, in the Buddhist Literature it is used to mean meeting or assembly. If there arose any debate or problem regarding the Buddha's religion and philosophy or rules and regulations of the Sangha in the life time of Buddha, Buddha himself or his leading disciples according to his direction, solved it. But after the Mahaparinibbana of Buddha, the wise Bhikkhu Sangha solved these problems by holding meeting or assembly. It is known that, after the Mahaparinibbana of Buddha many important Councils were held to solve the question related to the Buddhism, to decide real sermons of the Buddha, to compile, to preserve, to keep the purity and to propagate. In the history of the Buddhism this is known as Councils. Briefly, Council is the highest decision

making meeting or assembly. In these meetings hundreds of aged, wise and Arhant Bhikkhus were present. The Councils continued for several months according to the importance of the matters to be discussed. After the three months of Great Passing Away (Mahaparinibbana) of the Buddha, the wise disciples of the Buddha held a Council and compiled together all the scattered sermons of Buddha.

In the history of the Buddhism it is known as the first Council. After the compilation of the sermons or words of Buddha in the first Council, Bhikkhus propagated them orally through keeping it in memory. This continued till the first century BC. Sometimes controversies arose regarding the sermons of Buddha as they were transmitted orally and were not preserved in the form of book or in written form. Besides this, for many reasons the sermons and words of Buddha got corrupted and anarchies were created in the Sanghas. By holding the Councils the Bhikkhu Sangha solved these problems and preserved the sermons and words of Buddha accurately. So the importance of the Councils in the history of the Buddhism is immeasurable. According to the legend, nine councils were held.

There are controversies about the number, time and place of the Councils. The Buddhists of the South East Asia believe that six councils were held altogether of these the first three Councils were held in the Ancient India, the fourth in Ceylon, fifth and sixth Council in Burma (Myanmar). According to Sinhalese (present day Sri Lanka) tradition the fifth, sixth and seventh Councils were held in Ceylon. Besides, there are controversies about the second and third Councils. It is known that after the second Council another Council was held under the guidance of the Mahasangikas. But there is no reference of it in the books of Theravada. Again there is no reference of the third Council held under the patronage of Emperor Asoka in the Mahayana Sutta. According to the Mahayana Sutta, the third Council was held at Jalandhara in Kashmir under the patronage of Emperor Kaniska. According to the legend of Thailand the first three Councils were held in India; the fourth, the fifth, the sixth and the seventh Council in Ceylon and the eighth and the ninth were held in Thailand. In the midst of many controversies the Theravada Buddhists believe that the first three Councils were held in India, the fourth in Ceylon, the fifth and the sixth in Myanmar (previously Burma). The six Councils are very important in the history of the Buddhism. The sixth Council has a great role in compiling the sermons and words of Buddha and in preserving them correctly. So, these are also called Great Councils.

Activities

What do you mean by Councils?

How many Councils were held according to the legend?

Lesson: 2

The objective and background of the councils

The six councils were held in different places. To compile the sermons and words of Buddha and to preserve them correctly were the main purpose of the Councils, but the background of each council was different. By considering the history of the first Council, it is found that, after the Great Passing away (Mahaparinibbana) of Buddha the Bhikkhus began to lament. All of them became afraid to unruly behaviour of a monk named Subhadra. According to the travelogue of Hieun Tsang and the books of Tibets, almost all the unruly Monks had the same intention. At this Mahakassapa Thera and other leading monks became very anxious thinking the degradation of Buddha's Dhamma. They thought that soon the Bhikkhu Sangha would be deviated and disorderly if such thoughts were originated while the dead body of Buddha was present. The sermons and words of Buddha will be corrupted and will be forgotten. As a result, Buddhasasana (teachings of Buddha) will be declined. Realizing the fact, the learned and respectful Theras felt the necessity of preserving the sermons and words of Buddha retained in the memory of the different Monks by compiling. Then the first Council was held at the Sattapanni Cave (Guha) in order to compile and preserve the sermons and words of Buddha.

From the history of the second Council it is known that the Vajji Monks introduced ten rules, other than the Vinaya Rules after one hundred years of the Great Passing Away (Mahaparinibbana) of Buddha. These are known as 'Dasavatthuni' which will be discussed elaborately in the second council section. The second Council was called at Balukarama of Vesali to decide whether the 'Dasavatthuni' was according to the Vinaya rules or not.

From the analysis of the history of the third Council it is found that under the royal patronage of the Emperor Asoka Buddhism spread widely in India. The hospitality and honorarium of the Buddhists' Monks increased and they got special dignity. So, to gain hospitality and honorarium many ascetic or Tirthikas of other religions introduced themselves as Bhikkhu by shaving their heads and puting on civara (yellow robes) and holding the begging bowl. They lived there occupying many Vihara and Temples by falsity. They began to preach their false doctrine as true religion and true religion as false doctrine. Anarchy was created in the Sangha and confusions were created regarding the real sermons and words of Buddha. The third Council was held at Asokarama Vihara at Pataliputra to decide the real sermons and words of the Buddha and to remove the existing anarchy in the Sangha.

From the history of the fourth Council it is found that the son and daughter of Emperor Asoka, Mahinda Thera and Sanghamitta Theri, established the Buddhism in Sri Lanaka. But the Indian Tamils occupied Sri Lanaka and ruled it. They continued to destroy the Buddhist Vihara and culture. They were always at war with the Sinhalese. At last king Vattagamini removed the Tamils with the help of the Sinhalese and began to rule Sri Lanaka. Peace returned and the Buddhism got new dimension. As war continued for a long time famine occurred. This created passions for worldly pleasures among the people and they began to lose moral sense. The Buddhism was at stake for repeated foreign attacks. Anarchy was also created because of the conflict of the Mahavihara and Abhayagiri Nikaya. The number of the irresponsible and irreligious monks was increasing. There were many Arhants but the number of the monks retaining the Tipitaka in mind was decreasing. For these reasons, there arose a possibility of decline and contamination in Buddha's teachings that had been preserving orally. Under the patronization of king Vattagamini, the fourth council was convened at Alu Vihara (according to another opinion Aloka Vihara) in Ceylone to give permanence form of Buddha's teaching or the Tipitaka along with Atthakatha by writing down. It is known as the council of Alu Vihara as it was held at Alu Vihara. This council held in the first century B.C. and whole the Tipitaka along with Atthakatha was written in palm-leaves.

In 1871 the fifth council was held at Mandalaya during the reign of king Mingdonming of Myanmar. The fifth council was convened at Kaba Azey, the world Peace Pagoda, near Rengoon for the purpose of preserving the Tipitaka, the sermons and the words of Buddha, on the marble stones by engraving. The Tipitaka was engraved on 729 marble stones at the Mandalaya mountain.

The Tipitaka had been written and engraned by different people in different places. Because of the blunders of the writers and engravers, the sermons and words of Buddha were presented in a wrong way. Grouping and negligency in the religious matter were noticed in the society because of the foreign rule. The sixth council was convened in Mayanmer in 1954-1956 in order to record the sermons and the words of Buddha correctly, to develop the Buddhasasana, and also to spread it in home and abroad. The entire text of the Tipitaka was recited and tape-recorded in that council. After making a comparative study of the books of the Tipitaka published in the different countries, a rough draft was prepared for re-production.

The backgrounds of the above-mentioned six Great Councils were different but the purposes were same. The main purposes of the Councils were to compile, to preserve and to propagate the sermons and the words of Bhuddha correctly.

Activities

What is the main purpose of the Council ?
Describe the background of the fourth Council.
Where and why were the fifth and sixth Councils convened ?

Lesson: 3

The First Council

The cause of calling the first Council:

There is no controversy about the cause of holding the first Council. It is said that Mahakassapa Thera was not present at Kusinagar while Buddha attained the Great Passing Away (Mahaparinibbana). He heard the Great Passing Away (Mahaparinibbana) of Buddha on his way to Kusinagara from Pava. He also heard that the Bhikkhus, who are wise and modest, had become anxious as to the decline of Buddha's Dhamma at the comment of Subhadra, an unruly Bhikkhu. Many arrogant monks were happy at the Great Passing Away of Buddha as they could pass their lives according to their own will. Mahakassapa Thera reached Kusinagara and heard about the intention of the arrogant monks.

He became very astonished and surprised at this as Buddha did never render his sermons and words in written form. After memorizing the precepts and words his disciples would preach them. Mahakassapa Thera and other leading and modest Monks thought that the sermons and the words of Buddha might be contaminated if these remained scattered or memorized by different people. They might be forgotten and lost. The words of other persons might be treated as the words of Buddha and Buddha's Dhamma might be declined. Realizing the facts, Mahakassapa Thera and other modest Monks felt the necessity of compiling the sermons and the words of Buddha. For this, the first Council was convened.

Duration, place and patranage of the first Council: There is a slight controversy regarding the time and place of the first Council. According to the Buddhist tradition, the first Council was held in the cave of Sattapanni at Rajagaha after three months of the Great Passing Away (mahaparinibbana) of Buddha. King Ajatasattu patronized the Council. Under the patronage of king Ajatasattu a great pandal was built in front of the Sattapanni Cave. Southfacing and northfacing five hundred seats were arranged for the Theras. East-facing Dhammasana (seat of preaching) was made at the middle of the pandal.

The selection of the Councillors:

Mahakassapa Thera was selected President of the first Council unanimously. It was decided that all the participating Bhikkhus should be Arhants. Then a decision was taken to select five hundred Arhants who were versed in Buddhism. At first Ananda Thera was not selected as he was not then obtained Arhantship, so four hundred ninety nine monks were selected except Ananda. But a place was kept vacant for him as he was the attendent of Buddha and was also a Srutidhara (who is able to retain sermons after hearing). He retained all the sermons of Buddha. The disciples of Buddha were informed of his quality and all were expecting his presence. He attained the Arhantship just before the begining of the Council. After the attainment he entered the pandal and took his own place. After the fulfillment of five hundred Arhants the proceedings of the Council began.

The prceedings of the first Council:

Mahakassapa himself was appointed as questioner. It was decided to collect Vinaya first. Upali adorned the Dhammasana. According to the consent of the Sangha, Mahakassapa Thera asked questions to Upali Thera about Vinaya. First, when four Parajikas (the gravest transgresion of the rules for the Bhikkhus) were introduced, to whom, the place of introduction etc. were asked and also asked question about Mula Pragypti and Anupragyapti. Upali Thera gave answers to all the questions. In this way thirteen Sanghadisesa, two Aniyata, four Patidesaniya, thirty Nissaggiya; ninety two Pacittiya were fixed after recitation. After that both Vibhanga, Mahavagga, Cullavagga, Parivara Patho were recited. The Councilor Bhikkhus who were present attentively listened to the Vinaya recitation of Upali Thera. They unanimously approved the Vina ya recited by Upali'.

Besides, decisions were also taken about the lesser and minor precepts (khudra-nukhudra Sikkhapada) because Buddha, while he was living, told that the Bhikkhus might change the lesser and minor rules if they wish. The compilation of Vinaya was completed after the approval of the five hundred Arhants. Vinaya is the life of Buddhasasana. So between Dharnrna and Vinaya, Vinaya was first collected.

Then Ananda Thera was called upon to recite Dharnrna (or Sutta) like Vinaya. Ananda Thera took his seat on the Dharnrnasana. Mahakassapa Thera, as the questionier, asked the questions about the Dharnrna to Srutidhara Ananda. First, where 'Brahmajala Sutta' was preached and to whom it was preached were asked. Then, the questions were asked about subject matter of Brahrnrnajala Sutta and Puggala (individual). After that, questions about the 'Samannaphala Sutta' were asked. Ananda Thera properly answered all the questions. In the same procedure

Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya, Anguttara Nikaya and Khuddaka Nikaya were recited. After the approval of five hundred Arhant Bhikkus the Sutta or the Dhamma came to an end. The first Great Council took four months to complete. The first Council is also called the 'Pancasatika sangiti' as it was participated by five hundred Arhants.

The consequences of the first Council:

In the presence of five hundred Arhants, under the presidentship of Kahakassapa Thera and by the recitation or preaching of Upali and Ananda, the teachings of Buddha were compiled or collected as the Dharnrna-Vinaya.

Activities

What is the cause of holding the first Council?
Why was not Ananda Thera Selected as Councillor?
What did Upali Thera recite in the first Council?

Lesson: 4
Second Council

The cause of holding the second Council:

The Bhikkhus of Vajji clan introduced 'Dasavatthuni' (ten points or rules) which were not related with the Vinaya rules in the sangha hundred years after the Great Passing Away (Mahaparinibbana) of Buddha. Not only that, they also requested the devotees to give Kahapana (Gold and Silver coins) by keeping a copper vessel filled with water at the middle of the Bhikku-sangha on the day of Upasotha. They requested the other Bhikkhus, followers of Vinaya, to support the Dasavatthuni. They tried to influence Yasa Thera by giving gifts. But Yasa Thera forbade the Bhikkhus of vajji clan to carry out the practices which are not related with the Vinaya rules and contradictory to Sangha. The Bhikkhus of Vajji clan rejected his request. Then he requested the Bhikkhus to dissuade vajji Bhikkhus from these ill practices. The Bhikkhus of Vajji clan were agitated at this and pronounced on him a penalty of Patisaraniya Kamma (Confessional action). In other words, they invited him to join hands or to make friendship again. Yasa Thera did not pay heed to the arrogant monks and requested the people of Vesali to protect the Dhamma. Being agitated, the Bhikkhus of Vajji clan removed him from the Sangha by giving him 'Ukkhepani Danda'. Yasa Thera gradually requested all the modest Bhikkhus to solve the problem. They responded to the call and convened the second Council to decide whether the Dasavatthuni (ten points or rules) introduced by the Vajji Bhikkhus, were gainst the Vinaya rules or not. Following are the Dasavatthuni:

1. The Bhikkus can preserve the salt in the horns if they wish and can use it in time. But according to number thirty five Pacittiya rule of the Patimokkha, the Bhikkhus can not do it.

2. The Bhikkhus can eat their food even after the shadow of the sun slanting upto two fingers broad. But according to the rule of the Patimokkha, the Bhikkhus can not eat their meal after midday.

3. After eating meal once, the Bhikkhus can take another meal in another village. But according to number thirty five Pacitti ya rules of the Patimokkha they can not do it.

4. The Bhikkhus of different dwelline places of one periphery can perform Uposatha separately. But it is contradictory to the rules of boundary and dwelling places.

5. The Bhikkhus can perform Vinaya Kamma (activities relating Bhikkhu sangha) thinking of taking the approval of the absent Bhikkhu afterwords. But it is contradictory to the rules of Sangha.

6. Without considering in the light of rules and regulations, the Bhikkhus can accept to obey the customary rules. But according to the tradition of the Buddhism, the Bhikkus can not accept customary rules if they are not proper and permitted by Vinaya.

7. The Bhikkhus can drink buttermilk in the afternoon. But it is contradictory to number thirty five Paciltiya (expiation) rule of Patimokkha.

8. The Bhikkhus may drink toddy palm juice if they wish. But it is contradictory to rule number fifty one of Pacitti ya of Patimokkha.

9. The Bhikkus may use rugs with fringe. But it is contradictory to rule number 89 of Pacittiya of Patimokkha.

10. The Bhikkhus may accept gold, silver or money of any kind. But it is contradictory to the rule number eighteen ofNissaggiya of Patimokkha.

Duration, place and patronage of the second council:

The second Council was convened after hundred years of the Great Passing Away (Mahaparinibbana) of Buddha during the reign of King Kalasoka. Under his patronage, it was held at Valukaram of Vesali.

The selection of the Councillors and the proceedings:

The Bhikkhus of Vajji clan gave punishment to Yasa Thera. Being driven out from the Sangha, Yasa Thera took shelter in his birthplace Kosambi. From there he gave messages to the Bhikkhus, followers of vinaya, and tried to be united. He sent messages to the Bhikkhus of Avanti in west India, Patheya region and

Southern region. He himself went to venerable Sambhuta Sunvasi who was staying at Ahoganga Mountain. Thera Sambhuta Sunvasi was a great logician and scholar. He supported the opinion of Yasa Thera about the Dasavatthuni (ten points or rules).

After getting the news, sixty Arhants from west India and eighty eight from South India reached the Ahoganga Mountain and met Sambhuta Sunvasi. Being anxious, they said that Buddhasasana may decline in future if the Dasavatthuni is not solved. Being councelled by Sambhuta Sunvasi they met Revata Thera and informed him of the matter. After analysing the Dasavatthuni in detail he justified them as against the Vinaya rules and told that the Bhikkhus of Vajji clan should abandon them.

In this time, the Bhikkhus of Vajji clan also tried to get support in favour of them. They, too, sent valuable gifts to Revata Thera to bring him in their side. He refused the gifts and adevised them to give up the Dasavatthuni or the practice that is contrary to the Vinaya rules. Then they tried to get cooperation from Uttara, the disciple of Revata Thera. But they failed. After that, the Bhikkhus, who were present there at the counsel of Revata Thera, planned to assemble at Vesali to settle the disputs. After selecting seven hundred Arhant Bhikkhus, learned and expert in the Tipitaka, they assembled at the Valukaram in Vesali for the purpose of holding council. There was much altercation between the two groups of the monks. At last, an Arbitration Council was formed consisting of eight Bhikkhus. Four monks from East India and four monks from West India participated in the meeting. Eight members of the Arbitration Council were Sabbakami, Khujjasobhita, Salha, Basava, Revata, Sambhuta Sunvasi, Yasa and Sumana Thera. These eight great scholars discussed the Dasavatthuni in detail in the meeting and declared it to be against Vinaya rules. It has been mentioned in the Cullavagga that Revata Thera presided over the council and Sabbakami Thera sat on the Dhammasana (seat of preaching).

All the proceedings of the second council completed neatly just as in the first Council. It continued for eight months. The sermons of the Buddha, collected in the first Council, were recited again and were compiled as the Dhamma Vinaya. Seven hundred Arhants were participated in this council. So it is called 'Sattasatika Mahasangiti (the Great Council's of seven hundred)'. Vinaya, the rules to be followed by the Bhikkhus, was the main topic for discussion. So it is also called the Vinaya Sangiti.

The results of the second Council : It was decided in the Council that the Dasavatthu (ten points or rules) introduced by the Bhikkhus of Vajji clan were against Vinaya rules. The sermons and words of Buddha, collected in the first Council, were approved as the actual sermons and words of Buddha. These were recited again and were collected as the Dhamma Vinaya. A group of monks could not accept the decision of the Second Great Council.

They were expelled from the Sangha. They were huge in number. They tried to establish themselves. As a result, they arranged another Council. It is said that, ten thousands Bhikkhus were present in that Council. But nothing is known about it. After the second council, the Bhikkhus (monks) were divided into two groups - the 'Theravadi' and the 'Mahasangika.

Activities

What is meant by 'Dasavatthuni'?

Write down the names of the members of the Arbitration Council of the second Council?

Why the second Council is called Sattasatika Mahasangiti?

Lesson : 5

Third Council

The cause of holding the third council: Under the royal patronage of Emperor Asoka the Buddhism was spread all over the India. The hospitality and honorarium for the Bhikkhus increased and they achieved special dignity. As a result, for the purpose of getting hospitality and honorarium many heretics and ascetics of other religions started to introduce themselves as Bhikkhu by shaving their heads and holding begging bowl and civara (robs). They occupied monasteries and temples by forgery and continued to live there. They preached false doctrine. The corrupt Bhikkhus went here and there and continued to disturb. They were increasing in number. The modest Bhikkhus became annoyed because of their behaviour which was not befitting with the Vinaya rules. As a result, anarchy was created in the Sangha. Besides, at that time the Bhikkhus were divided into eighteen Nikayas (groups). Each of them claimed to be genuine followers of the doctrine of Buddha. As a result, it became difficult to ascertain which is the real doctrine of Buddha. The monks of one Nikaya refused to live and perform religious rituals with the monks of another Nikaya. Moreover, the modest Bhikkhus also refused to hold the religious rituals like Uposatha, Pravarana etc. with the corrupt Bhikkhus. This chaotic situation was one of the main causes of holding the third Council.

The duration, place and patronage of the third Council:

The third Council was held at Asokarama in Pataliputta, the capital of Magadha, during the reign of Emperor Asoka. Emperor Asoka patronized that council greatly. After the completion of the third Council, he sent missionaries to different countries.

The selection of the councillors and the Proceedings:

The modest Bhikkhus refused to perform the religious rituals such as Uposotha, Pravarana, and Pattimokkha recitation etc with the false monks. For this reason, these religious rituals remained suspended for a long time in the city of Pataliputta. Then the false monks conspiringly passed an order from Emperor Asoka to perform Uposatha. But this did not make the real monks agree to perform Uposatha. As a result, many modest Bhikkhus were killed at the order of the inexperienced minister. Emperor Asoka became anguished at the news. He thought that the Bhikkhus were killed because of his indifferent attitudes. He sent a minister to bring Moggaliputta Tissa Thera from the Ahoganga mountain, to know whether he was responsible for this sinful act or not. Moggaliputta Tissa informed the Emperor Asoka that if a work is done with sinless feelings that will be no offence. Then the Emperor took lessons from him on the Dhamma of Buddha for a week.

At the counsel of Moggaliputta Tissa Thera, he took the monks one by one behind a curtain and asked them about the doctrine that they followed. None of the false monks could give the answer. Only the modest Bhikkhus said unanimously that they were the 'Vibhajjavada'. Then the Emperor Asoka could detect the real monks. He expelled the arrogant monks wearing white dresses from the Sangha. It is known that they were more than sixty thousands. After this he said to the modest Bhikkhus. 'Bhante! The Sangha has been purified. Now the Bhikkhus may perform the Uposatha.' The purified Sangha performed the Uposatha together at Asokarama Vihara.

After the purification of the Sangha, Moggaliputta Tissa Thera convened the third Coucil for compiling the real sermons and words of Buddha. He selected one thousand Arhants who were skilled in Dhamma-Vinaya and had knowledge in three disciplines for the Council. The Council was presided over by Moggaliputta Tissa Thera and they collected the Dhamma-Vinaya according to the method adopted in the first and second Councils. Moggaliputta Tissa Thera wrote a book named 'Kathavatthu' in this Council. In the book, he refuted the views of others and established the doctrine of the 'Vibhajjavada'. The book was incorporated into Abhidhamma Pitaka as it reflected the summary of the sermons and words of Buddha. This Council continued for nine months. The Sritidhara Arhant Bhikkhus again retained the pure sermons and words of Buddha. Abhidhamma Pitaka was referred for the first time in this Council and the words of Buddha were named the Tipitaka.

Sending the missionaries: After the Council magnanimous Asoka sent the Bhikkhu Sangha to different countries to preach the religion. He appointed officers to propagate the religion. They were called Dharma-Mahamatra. They propagated the religion in all the cities and towns. He also sent his own son Mahinda Thera and daughter Sanghamitta Theri respectively to propagate the religion. The names of the countries in which Emperor Asoka sent missionaries after the third Council are given below:

The missionaries	The places of preaching the religion
Majjhantika Thera	Kashmir and Gandhara States
Mahadeva Thera	Mahisamandala
Rakkhit Thera	Vanavasi
Dhammarakkhit Thera	Aprantaka
Mahadhammarakkhit Thera	Maharattha
Maharakkhit Thera	Jonaloka
Majjima Thera	Himvanta Pradesh
Sona & Uttara Thera	Suvarnabhumi
Itthiya, Utthiya Bhaddasala, Sambala and devotee Sumana under the guidance of Mahinda Thera	Lankadvipa

The results of the third Council:
The results of the third Council are given below:

1. The fake and arrogant Bhikkhus were expelled from the Sangha.
2. All the Bhikkhus participating in the Council unanimously admitted that the Dhamma-Vinaya collected in the first and second Councils were the uttering made by Buddha and the advice given by Him.
3. The Dhamma and Vinaya recited and compiled in the first and second Councils were again approved in the third Council.
4. The Vinaya that recited in the first Council were kept unchanged in the third Council and the Dhamma was divided into two sections called Sutta and Abhidhamma. As a result the sermons and words of Buddha were divided into three categories such as Vinaya, Sutta and Abhidhamma which together constitute the Tipitaka.

Activities
How many Arhants took part in the third Council?
Make a list of the places where missionaries were sent.

Lesson: 6
The Role of Sangiti to compile Buddhas words in the form of a book

Buddha delivered many sermons on different occasions in different places. His disciples used to learn these sermons by heart and propagated them orally. The sermons of Buddha, retained in the memory of the different Bhikkhus, were

compiled together for the first time in the first Council after three months of the Great Passing Away (Mahaparinibbana) of Buddha. With the passage of time, these constitute the present Tipitaka and were compiled in the form of a book. Any topic, circulated orally, may have the possibility of being corrupted for many reasons. The main causes among them are:

1. The influence of the other languages 2. the co-existence of the people speaking different languages 3. weakness in pronunciation 4. weakness in understanding; and 5.weakness in explanation. There was every possibility of fear that the sermons and words of Buddha might get lost. There was every possibilty of decline and misinterpretation of Buddha's sermons as they were retained in memory and were orally transmitted. Testimonies can be found if the history of the second Council is thoroughly discussed. Within the hundred years of the Great Passing Away (Mahaparinibbana) of Buddha dispute was created in the Sangha for the first time regarding the interpretation of certain Vinaya rules. As a result, the Sangha happened to be divided into two groups. Purity was kept through the second Council by reciting and compiling again the sermons and words of Buddha, compiled in the first Council. The Sangha of Buddha happened to be divided into eighteen Nikayas (groups or sects) within a hundred years after the holding of the second Council. Bhikkhus of each Nikaya introduced themselves to be the bearer of the real sermons and words of Buddha. Besides, under the royal patronage of the Emperor Asoka the hospitality and honorarium for the Bhikkhus increased and this led many heretics and ascetics of other religions started to introduce themselves as Bhikkhus by shaving their heads and holding begging bowl wearing and civara (Patta-civara). For this it became difficult to determine the real sermons and words of Buddha.

In this situation, the real sermons and words of Buddha were compiled again by convening the third Council. After this Mahinda Thera, the son of the Emperor Asoka brought it to Ceylon. There also Buddha's tecahings were propagated orally for a long time through learning by heart. There created a possibility of corruption and forgetfulness of the sermons and words of Buddha for wars, famine and sensual pleasures. Then the king Vattagamini was ruling in Ceylon (Sri Lanka). Under his patronage the fourth Council was organized and the sermons and words of Buddha were written in palm-leaves for the first time. It constituted the basis of the Tipitaka of the present day. From then on, in order to preserve the sermons and words of Buddha, these were copied, engraved on marble stones and published in the form of books from the manuscript written

in the palm-leaves. But because of the errors of the engravers and the writers, sometimes the sermons and words of Buddha were presented wrongly. As a result, confusions were created. To save from this, the fifth and the sixth Councils were convened again. The books published in different countries were examined and scrutinized comparatively through these Councils and the sermons and the words of Buddha were published in books correctly. We are now getting them easily and can learn. So, it can be said that the vole of councils is immense in the compilation of the sermons and the words of Buddha in a book.

Activities

Where and when were the sermons and the words of Buddha written for the first time?

For which reasons the orally-circulated topics may be corrupted?

Exercise

Fill in the gaps

1. Council is the …………… meeting or assembly of the Bhikkhu-sangha.
2. The Bhikkhus having respect for the Dhamma and Vinaya rules felt the necessity of ………………… the sermons and words of Buddha.
3. Ananda Thera attained ………. just before the beginning of the Council.
4. The first Great Council took ……………. months to complete.
5. The preached religion as ……………. and irreligiousness as religion.

Short Question

1. Where and under whose patronage was the first Council held?
2. Why are the Bhikkhus of Vajji clan the followers of the irreligiousness?
3. Why and from whom did Asoka accept the Buddhism?
4. How were the sermons and words of the Buddha compiled through the Council?

Essay type questions

1. Describe the results of the first Council.
2. What is called 'Dasavatthuni'. What are these ? Describe.

Multiple Choice Questions

1. Who was the last disciple of the Buddha?

a) Dhammarakkhita b) Mahadeva

c) Subhadra d) Ananda

2. Which one is the main cause of holding the second Council?

a) To expel Yasa Thera from the Sangha.

b) to accept the arrogant Bhikkhus.

c) to organize meeting.

d) to declare 'Dasabatthuni' illegal.

Look at the picture and answer the question 3 and 4:

Picture model: (From the left) king Ajatasattu, Emperor Kalasoka, Emperor Asoka, Emperor Kanishka.

3. What is the contribution of the above mentioned rulers in compiling and preserving the sermons and words of Buddha?

a) for holding a Council.

b) for preaching Sutta and Moral Verses.

c) for propagating the advice of the Jataka.

d) for spreading the Attakatha.

4. What was the purpose behind the activities of these personnels?

a) to control 'rituals or Kammayagga'.

b) to increase wealth.

c) to extend the kingdom.

d) to preach religion.

5. Creative Questions

1. **Chart-1**

Serial No.	Subject	Number
1.	Participants	500
2.	Working period	4 months

Chart-2

Serial No.	Subject	Number
1.	President	Mogglliputta Tissa
2.	Patron	Emperor Asoka

a. How many parts were the Bhikkhu-sangha divided after the second Council?

b. Explain the purpose of holding the Council in the Buddhism?

c. To which Council is the information in Chart-1 applicable? Explain.

d. Describe the role of the two persons mentioned in the Chart-2 in organizing the Councils.

The national parliament is presided over by the Honourable Speaker. The elected members of parliament raise and seek solutions to the country's problems for the welfare and development of the people. Additionally, new laws are drafted, and bills are introduced for the amendment or repeal of existing laws as needed by the country. If the bill is passed after discussion and debate, it becomes law.

a) Who is the author of Kathavatthu?
b) What is meant by Dharma Mahamatra?
c) Which activities in the textbook are indicated by the National Parliament, described in the above passage?
d) Analyze the religious significance of these activities.

Chapter Nine
Jataka

The word 'Jataka' means one who is born. But in Buddhist literature, the incidents of previous births of Gautama Buddha are termed as jataka. Before being Buddha, Siddhartha Gautama had to be born in many different clans and had to pass many years for obtaining enlightenment or for the attainment of the Buddhahood. The being who tries to gain wisdom or supreme enlightenment is called Bodhisattva. For this he is entitled as Bodhisattva in every birth. Because of the result of his actions of previous births he was born several times in different clans as king, minister, god, businessman, candala, animals and birds etc. and practised the life of the Bodhisattva. In the state of the Bodhisattva, he practised the ten perfections (parami) such as : dana (charity), sila (precepts), nekkhamma (renunciation), panna (wisedom), viriya (vigour), khanti (forgiveness), sacca (truthfulness), adhitthana (resolution), metta (loving-kindness), upekkha (discerning rightly or neither attachment nor aversion) and attained the highest superiority in the character. Then after gaining the full wisdom in the last birth he attained the enlightenment (BoddhiJJana) and became famous as Sammaka Sambuddha.

In the tales of Jataka the descriptions of the different incidents of the Bodhisattva life of Goutama Buddha are found. In the tales of the Jataka, he is sometimes the main character, sometimes he is the observer and some where he has played a minor role. The tales in the Jataka are enriched with moral and humane lessons. The characteristics of the Jataka are that it tries to purify the character and enhance the superiority. In course of discussion, Buddha narrated the incidents of his past life to his disciples and followers and inspired them to develop their moral and humane qualities. By reading the Jataka one can form an ideal life full of honest qualities and amity and compassion for all living beings. Besides, many important information as to socio-economic condition of Buddha's period are found in the Jataka. The role of the Jataka is not limited. It is essential to read the Jataka to know about the ancient state of the legends that are transmitted from generation to generation, the changes they under went and the purpose of writing them. The Jataka plays an exceptional role as the source of writing stories, novels and plays in the world literature. For this reason it is called the unparallel source of the ancient history. In this chapter we will study four Jatakas named Shuka Jataka, Seribanija Jataka, Janasandha Jataka and Sukhavihari Jataka.

By the end of this chapter we will be able to–

* describe the stories of Buddhist Jataka;
* analyze the learnings from the stories of the Jataka.

Lesson: 1
Shuka Jataka

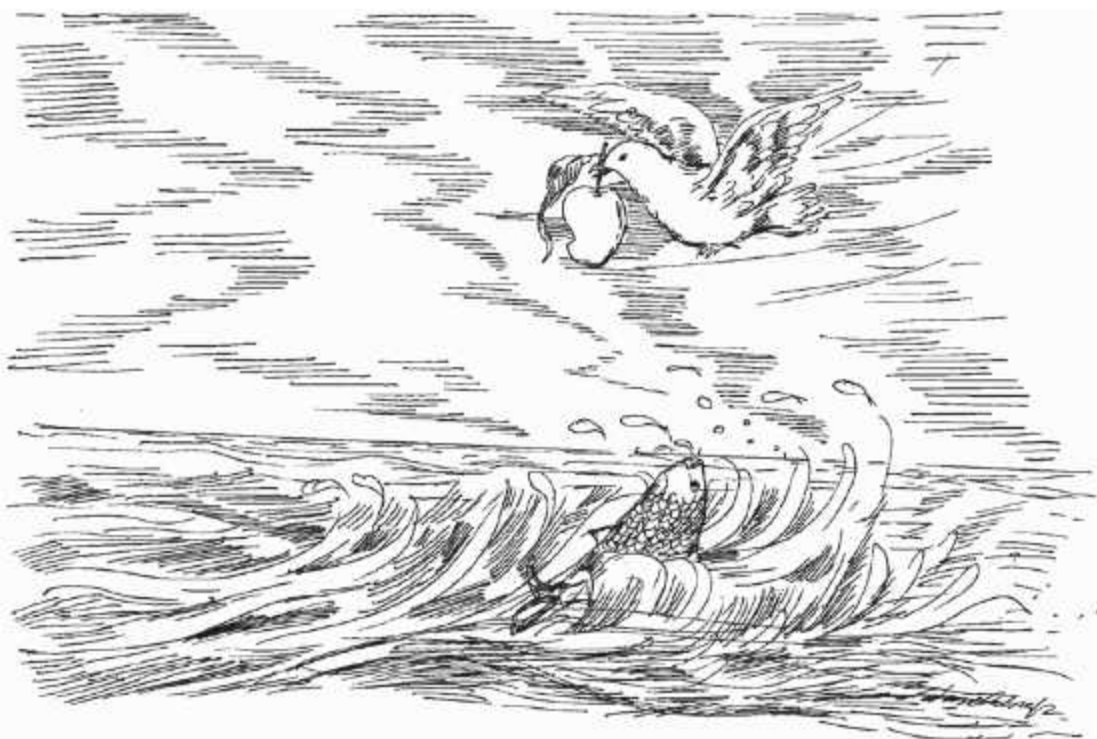
Long long ago, there lived a king named Brahmadatta in Varanasi. At that time Bodhisattva was born in the form of a Shuka bird in the Himvanta Province. Bodhisattva as Shuka bird had much strength. He was the leader of the thousands of the Shukas. The leader Shuka and his wife had a son. Both of them reared him with love and affection. The eyesight of the shuka and his wife became weak as they were growing old. They could not fly as they could previously. The son of Shuka went out in search of food keeping his parents at home. While flying one day he saw a green island surrounded by the sea.

There was a mango orchard in that island. There were ripe and juicy mangoes of golden colour. He drank the mango juice to his heart's content. The juice was as sweet as honey. On his way back home he brought ripe mangoes for his parents.

After eating the mangoes Bodhisattva realized that the mangoes were from that island surrounded by the sea.

He asked his son "Was the mango from that island surrounded by the sea." The son replied, "Yes, father."

Bodhisattva said, "Listen, my son, it is difficult to fly a long distance. The shukas which fly to that island do not live long. You are our only son. We have none in this old age. Never fly to that island." But the son of Shuka did not pay heed to the advice of his parents. Being greedy he often went to that island to taste the mango juice.

One day he drank much mango juice. He drank so much that his body become weighty. Then he began to fly taking a ripe mango in his beak for his parents. He felt drowsiness in his two eyes. So the mango dropped into the sea suddenly.

The Shuka is carrying mango for his parents

He lost the way because of sleep and tiredness and began to fly lowly touching the water. Being tired and exhausted, he fell into the deep sea. At that very moment a large fish devoured him. Bodhisattva saw that the daytime is almost finished. The sun had set. The night appeared gradually. Their son did not come back. He realized that his son had died falling into the sea.

The parents began to bewail loudly.

There remained none to look after them. One day the old parents died of hunger and thirst.

Advice : Always obey the superiors.

Activities

What did the Shuka do ignoring the advice of his parents?

Write down the consequences of the Shauka for not paying heed to the parent's words.

Lesson: 2

Seribanija Jataka

The Bodhisattva was once born as a pedlar in Seriba state. His name was then Seriban. In that country there was another pedlar named Seriba. He was very greedy. Once, Bodhisattva took seriba with him in the city Andhapura for trade.

Once upon a time a rich merchant family lived at Andhapura. But that merchant family became poor by losing all the wealth. All the male members of the family died one after another. None was living in that family except a little daughter and an old grand mother. They maintained the family by working hard in the houses of the neighbours.

They had a plate made of gold. The merchant used to take rice in that plate. None used the plate after the death of the merchant. It became dusty as it was not used for a long time. Then it did not seem to be gold as it was kept with the broken pieces of utensils. The old grandma also forgot about it.

One day a pedlar, greedy Seriba was going by the side of the house of the merchant calling, "Will you buy pitcher, will you buy pitcher" Hearing the calling of the pedlar the girl said to her grandmother, "please grandma, buy me an ornament." The grandmother said, "We are poor. Where we will get money?"

The girl then brought the gold plate from the broken pieces of the utensil and said, "It does not serve any purpose. Sell it and buy me the ornament." The grandmother agreed and called the peddler. She said, "Would you please give my grand daughter an ornament in exchange of this plate?"

The pedlar observed it turning round and round. Seeing it, it seemed to him that it might be a gold plate. Then he scratched at the back of the plate with a pin and realized that the plate is really made of gold. Then he decided to get the plate by cheating them. He said, "What is the price of it? If it costs even a quarter paisa, it will be a loss" - saying this he showed indifference and leaving the plate he went away.

After a while, on his way to return home, the Bodhisattva called, "will you buy pitcher? Will you buy pitcher?" Hearing the calling of the pedlar, the girl again insisted her grandmother for buying ornament.

The old grandmother said, "You have heard by your own ears that the plate has no value. There is no other thing at home to sell."

The girl said, "That pedlar is not good. His words trouble the mind. The calling of this pedlar is very sweet. He may agree to take the plate. Try once." The old lady called and asked him to sit down. Then she handed over the plate and seeing at once Bodhisattva realized that it was a gold plate. He said, "Mother, the price of the plate is one lakh. Such an amount of money is not with me."

The old lady said, "A pedlar came a few moments ago. He told that its price was not even a quarter paisa. It may be that because of your virtue it has been converted to gold plate. We will give it to you. You give whatever you like instead of it. Bodhisattva then had five hundred taka and the thing which valued five hundred taka. He kept only eight taka from it. After that he took the gold plate and went to the river side. A ferry boat was at the ghat. He got into the boat and said to the ferry man, "Brother, cross me the river.

The greedy Seriba again went to the house of the old lady. He said, "Give me the plate, while returning thought that it looks odd if I don't give you something in exchange of the plate. So I come again. The old lady said, "What nonsense! Didn't you tell that it costs not more than a quarter paisa? An honest pedlar came a few minutes ago. He may be your master. He has bought it for one thousand taka."

Hearing the words of the old lady, the greedy pedlar felt giddy. He began to flounce as if he were mad. He threw away all the belongings, money. Then was saying, "Alas' I am undone. Seriban has seized my gold plate of one lakh taka by trickery," he ran away to the river side to catch gold of Bodhisattva. The boat was then on the mid river. Seriba shouted as if he was mad and loudly said to the boatman. "Turn the boat, turn the boat." Bodhisattva forbade the boatmen and he did not turn the boat.

The boatman went to the other side of the river carrying Bodhisattva. The greedy Seriba could not bear that sight and loss of the gold plate. His heart broke down with anger and dispair. He died of blood vomiting.

The greedy pedlar is telling the boatman to turn the boat

did charitable works and honest deeds, enjoyed the results of the good deed and went to heaven

Advice : Grasp all, lose all.

Activities

What was the name of the Bodhisattva in the disguise of the pedlar?

What did the Bodhisattva say to the old lady about the gold plate?

Lesson: 3
Janasandha Jataka

Long long ago Brahmadatta was reigning in Varanasi at that time. Then Bodhisattva was born in the womb of the chief queen of Brahmadatta. He was named Janasandha. Being grown up, he went to Takkhasila for getting higher education. He returned Varanasi after attaining competency in all the scriptures

and crafts. On the day he returned, king Brahmadatta freed all the prisoners from the jail at the success of his son. Then he appointed him to the post of the viceroy. The people were living happily under his rule. His father died after few years of his appointment. The people made Bodhisattva the king. He established six charity houses at the four gates of the city, one at the middle and the other near the palace and donated six lakh coins every day. The people of the Jambudipa become astonished at this great charity. They were satisfied at his rule. Stealing and dacoities came to an end. There was no sign of feuds anywhere. The prison house was lying vacant.

King Janasandha is giving religious advice to the people

Bodhisattva himself maintained five precpts. He performed uposatha according to the rule. He was very attentive in ruling the kingdom in accordance with the law. He always advised them to follow the religion to perform their works and business honestly.

One day king Janasandha took Uposatha vow on the fifteenth day of the full-moon. He thought, "I will advise the people so that their peace and happiness increase and they can lead their lives with religious zeal."

He assembled the city dwellers as well as the inhabitants of the palace by sounding the kettledrum. Sitting on the decorated 'Rajpalanka' in the royal domain he told them. "The city dwellers, listen to me attentively:

1. Acquire knowledge in the boyhood.
2. Earn wealth in the youth time.
3. Avoid deceitfulness and evil desire.
4. Don't be cruel and angry.
5. Don't be neglectful in nursing the parents.
6. Learn from the masters.
7. Pay honour to samanera, Brahmin and virtuous people.
8. Keep away from killing animals.
9. Avoid miserliness and give food and drink.
10. Don't have attraction for other men and women. Be self-controlled. Perform ten kinds of duties.

Later, the above mentioned ten advices became renowned as 'Dasa rajadhamma' or 'Ten types of royal duties'. The king not only gave honest advice, he himself also lived an honest life. He performed his royal duties with honesty. Following the advice of the king, the people lived happily with righteousness and honesty.

Advice: People will be pious, if the king is pious.

Activities

Who was Janasandha?

Write down the "Dasarajdhamma" or the ten types of royal duties.

Lesson: 4
Shukhavihari Jataka

In ancient time, Bodhisattva was born of an 'Uddichya Brahman' clan during the reign of Brahmadatta, the king of Varanasi. He thought that the domestic life is full of sufferings and it is rather comfortable to leave the home. Thinking that he went to the Himalaya. Going there he took the initiation (pabbajja). At last he attained higher state of meditation and eight type results of the meditation. He had five hundred ascetic disciples.

Once in a rainy season, Bodhisattva reached the Himalaya with his disciples. Begging from the towns and the townships they reached Varanasi. He passed four months rainy season in the garden of the king as a guest. Then he went to the king to bid farewell.

The king said, "You have become old. Why will you return to the Himalaya at this age? You stay here sending the disciples to the hermitage in the Himalayas."

He agreed to the request of the king. Then he said to the eldest disciple, "I give you the duty to look after the five hundred disciples. You go to the Himalayas along with them. I will stay here."

This disciple of Bodhisattva was previously a king. Leaving the kingship he took pabbajja. Practising meditation he had possessed eight types of the results of the meditation. After getting the command from the master he went to the Himalaya with the disciples. There residing with the ascetic disciples, he becomes restless to meet the preceptor. Then he said to them. "Stay here carefully. I will go to the master to pay him tribute."

Saying this he came to Varanasi and went to the master. After paying tribute to the master he asked him about his well being. Then he lay down on a mat spreading by the side. At that very moment, the king also came to meet the ascetic. He paid tribute to the ascetic and sat by one side.

The ascetic is absorbed in deep meditation

The newly arrived ascetic did not leave the bed even after seeing the king. Lying comfortably, he repeatedly said 'Oh, what a happiness! Oh, what a happiness!" The king thought that the ascetic might be neglecting him. If it does not, then why he is saying in that manner 'Oh what a happiness! Oh, what a happiness!" Bodhisattva said, "Emperor, this ascetic was previously a king like you. But now the happiness that he has got after becoming ascetic, he did not get while he was a king. The happiness of a kingship sums to be insignificant to him. After taking initiation he now feels the pure happiness of deep meditation. He is saying thus because of the great outburst of emotion. Saying this Bodhisattva in order to teach the king moral lesson recited the following verse,

The person who has no need of a protector.
The person who is not worried about others protection,
That excellent person is beyond any desire.
Always get the taste of unlimited happiness.

Meaning: That is the person who has no desire is really happy. He does not think to save himself under the protection of others. He does not think to do something for himself. Hearing this religious precept, the king made obeisance by bending and touching the feet of Bodhisattva and went to the palace. The ascetic also paid tribute to Bodhisattva and returned to the Himalaya. Bodhisattva remained at Varanasi. He died at the full age after attaining full knowledge and went to the abode of the Brahma.

Advice : Happiness lies in sacrifice, not in enjoyment.

Activities

Why Bodhisattva went to the Himalayas?

Why did the king become angry at seeing the ascetic?

Exercises

Fill in the gaps

1. He was the .... of the thousands of the shuka birds.
2. The merchant took rice from that .... plate.
3. Bodhisattva himself maintained .... precpts.
4. Practising meditation he had possessed .... of the results of the meditation.
5. The person in whom there is no .... is the real happy person.

Short Questions

1. Where did the son of the Shuka go to drink the mango juice?
2. What is the price of the gold plate of the old lady?
3. What were consequences of the greedy peddler?

Essay Type Questions

1. What advice did the Bodhisattva gave to his son and why?
2. Explain the advice, "Grasp all, lose all" to the context of the Seribanija Jataka.
3. Explain the importance of "Dasarajadhamma."

Multiple Choice Questions

1. Where did Boddhisattva go leaving the house in the Sukhavihari Jataka?

   a) In the deep forest b) In the Himalaya

   c) To the river side d) In the Buddhist monastery

2. Ascetic: 'oh, what a happiness!'- In what context has this saying been used?

a) To disregard the king

b) To enjoy the royal happiness

c) To be absorbed in the happiness of deep meditation

d) To get rid of diseases

Read the following passage and give answer to the questions no. 3 and 4:
Simanta Barna is the only son of his parents. His father was the owner of two garments factories. He inherited the garments factories after the death of his father and he was active in obeying the rules and regulations. He showed honour to the workers and advised them to be virtuous and to perform their duties honestly.

3. Which king's character is similar to that of Simanta Barua?

a) Janasandha b) Vessantara

c) Shibi d) Indra

4. By following the advice of Simanta Barua the lives of the workers may be–

i) happy

ii) peaceful

iii) gracious

Which one is correct?

a) i & ii b) ii & iii

c) i & iii d) i, ii & iii

Creative Questions

1. Sourabh Chakma nursed and looked after his old parents. By cutting wood from the forest and selling them, he maintained the family. One day his father said, "Being greedy, you don't go to the deep forest. Going there no return with the life." Still, he entered into the deep forest in the hope of getting huge wood and he died from venomous snake-bite.

a) What is Jataka?

b) Why did king Brahmadatta free all the prisoners?

c) Which character in the Jataka is indicated by the character of Sourabh Chakma?

d) The advice of the father of Sourabh is logical explain to the context of the advice in the Jataka.

2. In ancient time, Bodhisattva was born as a merchant during the reign of Brahmadatta, the king of Varanasi. His family becomes helpless at the Sudden death of the merchant. After death, Bodhisattva was born as a duck. Knowing the helplessness of the family of his previous birth he sent feathers of gold one by one to his wife. Selling them the wife of the merchant manged the family. But she was greedy. She killed the gold duck to get the feathers at a time. After that she began to remorse.

a) What is the advice of the Shukhavihari Jataka?

b) Why is it essential to study Jataka? Explain.

c) Which character is indicated in the Jataka by the character of the merchant's wife?

d) The last consequence of the merchant's wife is related with the consequence of the pedlar Seriba in the Jataka- Do you agree? Give opinion in favour of your answer.

Chapter Ten
Biographies

Many kings, rmmsters, devotees, Theras and Theries played important role in the propagation of the Buddhism. They are still immortal in the history of the Buddhism because of their service and contributions. The biographies of these great personnels are found in the Pali literature. Their life and ideology are exemplary. By reading their biographies we can build our moral and humane life. In this chapter we will learn about Sariputta and Moggallana, the two great disciples of Buddha, Purnika Theri, the renowned devotee Visakha, king Prasenjit and Bhikkhu Shilabhadra, the pride of Bengal.

By the end of this lesson we will be able to–

* give identity of the Buddhist intellectuals;
* explain their ideology and life after reading the biograpphies of Theras, Theries and prominent intellectuals.

Lesson: 1
Sariputta and Moggallana

Sariputta and Moggallana were at the top in the sangha established by Buddha. They were the Aggasavaka of Buddha. Savaka means disciple or the person who hears, keeps and retains the religious matters. So, Aggasavak means the formost among the disciples. Among the disciples of Buddha, Sariputta and Moggallana were outstanding in hearing, retaining and maintaining the Dhamma of Buddha. Sariputta by knowledge and Moggallana by psychic power were the best of all. Aggasavaka Sariputta was also familiar as Dhammasenapati. During the time of religious instruction Sariputta would sit by the right hand and Moggallana by the left hand side of Buddha. So they were called the right hand and the left hand of Buddha.

The family name of Sariputta was Upatissa. As he was the son of Sari Brahmani he was called Sariputta. He was born in the village Upatissa situated in between Nalanda and Indrashila. According to some other information he was born in the village Nalaka. He was also known as Upatissa. Perhaps it was his actual name. But in the Pali literature he is not mentioned in that name. Because of the similarity between the name of a village and the name of a person, it is assumed that he came of an aristocratic family. It may be that the village was known according to the name of his race. His father's name is not known.

But it is believed that his father was a highclass Brahmin. Sariputta had there brothers and three sisters. The names of the brothers were Cunda, Upasena and Revata. The names of the sisters were Cala, Upacala and Sisucala. All his brothers and sisters were converted to the Buddhism and became Thera and Theri. Sariputta was very prompt.

On the other side, Moggallana was called Moggaliputta as he was the son of Moggali Brahmani. He was born in the village Kolita at Rajageha on the birthday of Sariputta. His father was the chief personnel in that village. Perhaps the village was named according to the name of his race. He was called Kolita as he was the son of the traditional 'kula' or race in the village. The family of Sariputta and the family of Moggallana had a good relationship for a long time. As a result they were intimate friends from the childhood. They lived in the two villages situated side by side. They had immense wealth.

One day, the two friends went together to watch a drama. After watching the drama they had the feeling of renunciation. Being disgusted with the family life, they decided to renounce the worldly life. After that, they forsook their family and took the discipleship of Sanjaya Belatthaputta. Sanjaya Belatthaputta was a wandering Brahmin mendicant. They learnt all the teaching from the preceptor within a short time. They asked the preceptor, "Preceptor, there is no clue to the final emancipation in this. We want to acquire something which will prevent us from having sorrows of many births, diseases, death, suffering etc. Preceptor Sanjaya Belatthaputta did not give any answer and remained silent. He was actually a "Vikkhepavadi" or 'Evasive Disputent'. The followers of this issue can not give any decision. They always hesitate. Then they wandered about the whole Jambudipa and had discussion with different scholarly persons. But they did not get satisfactory answer and the way to emancipation. Then they decided to take two paths. If they traced the expected pioneer, they would inform each other. Promising so, they started their journey along two ways.

After few days Sariputta was wandering in Rajageha. One day, Assvajita, a disciple of Buddha was collecting alms there. At that time Sariputta met Assvajita. Sariputta was charmed at seeing the dignified appearance of Assvajita. He asked Assvajita. "Venerable Sir, whose disciple are you? Who is your teacher' which is tenet does he follow?" Assavajita said, "The Sammaka Sambuddha Mahasamanera Goutama Buddha of the Sakya clan is my precepter." Sariputta wanted to know about the religious doctrine of Buddha. Then Assvajita narrated a verse told by Buddha to him. The essence of the narration is: "There is cause behind the origin of everything. Nothing originates without cause. Buddha said that there is ceasation to the cause. The peace is earned with the attainment of the Great Nibbana." This is the doctrine of Buddha. So Buddha is Nibbanavadi. After hearing the narration Sariputta

attained the fruition of Sotapatti immediately. He went to Moggallana and informed him of the matter. After hearing the verse from Sariputta, Moggallana also attained the fruition of Sotapatti. Then they decided to visit Buddha. Out of gratitude, Sariputta wished to take the preceptor Sanjaya Belatthaputta to the Buddha. In spite of his earnest requests he did not agree to go to Buddha. Sariputta and Moggallana started the journey towards Buddha with five hundred disciples of Sanjaya Belatthaputta. At this Sanjaya Belatthaputta was stricken with sorrow and became agitated. Buddha was then residing at the Venuvana Vihara at Rajageha after the instruction "Dhammacakka Pavattana Sutta" at Saranath.

Sariputta and Moggallana accompanied by the followers reached Buddha at Rajageha. Buddha was then giving religious instructions to the disciples. Seeing Sariputta and Moggallana, Buddha with his divine knowledge understood their desire. Buddha initiated them in the Bhikkhudhamma (path of Bhikkhu). All the followers, except Sariputta and Moggallana, attained Arhantship at the place of the ordination. After the ordination, on the seventh day Moggallana and on the fifteenth day Sariputta attained the Arhantship. On the day of the Ordination Buddha declared Sariputta and Moggallaya as Aggasavaka in the assembly of the Theras and Theris and preached Pattimokkha. They had an arduous endeavour of many births and rebirths. There were eighty Mohasavakas in the Bhikkhu-sangha of Buddha. Among them these two were Aggasavakas.

Sariputta was endowed with great wisdom. His scholarship was exceptional. He could preach the short sermons of Buddha lucidly and easily. The principal advice of Sariputta is: "Man is mortal. He can die at any moment. So follow the virtues. Listen to the Dhamma in the proper time. Don't be destroyed by falling in sorrow. The inside and outside of the cities are kept well protected to defend from the attacks of the enemies. In the same way protect yourself and keep away from all sorts of sins. The persons who do not follow the virtues and do not listen to the Dhamma in the proper time, they are lamented falling into hell."

Moggallana was excellent in psychic power. This phsysic power was the source of endless working activities. He preached the doctrine of Buddha by flying all over the heaven, earth and hell.

Even after returning from the hell and seeing torments in the hell, he advised the others. For this reason his instructions were always attractive. He not only included new items in the instructions but also described them easily and lucidly. After the attainment of the Arhantship he expressed his thoughts in verse to his followers. The experiences that he earned from his life have also been expressed.

The substances of some of his verses are as follows: "This body is impure, the container of excrement and worms. Why do you adore the body? Impure things are coming forth through the nine doors of the body. Everyone avoids excrement. The Bhikkhus abandon this impure human body in the same way."

Sariputta and Moggallana, the two Aggasavaka attained the Parinibbana before the Parinibbana of Buddha. Moggallana attained the Parinibbana after the fifteen days of the Parinibbana of Sariputta. As they possessed the Arhantship, they were informed of their death previously. So before the Parinibbana, they paid homage to Buddha and took his permission for the suitable place of the Parinibbana. Sariputta attained his Nibbana at his birth place. Moggallana was attacked by a killer at Kalasaila Mountain because of misdeeds of his previous birth and attained Nibbana. In his previous birth, being instigated by his wife he cast his old, blind parents to die in front of the animals in the deep forest. As a result he had to die in this way. Buddha ordered to preserve the sacred relics of Moggallana at the east gate of Venuvana Vihara. The merchant Anathapindika built a stupa on the relics of Sariputta at Savatthi after taking permission from Buddha. The two Aggasavaka could explain the words of Buddha lucidly. For their great deeds they are immortal in the history of the Buddhism.

By reading the biographies of two Aggrasavaka of Lord Buddha, Sariputta and Moggallana, we learn that a man can acheive his goal if he has a concentrate mind and perseverance. We learn that no deed goes in vain. One must get due rewards for one's wholesome or unwholesome deeds. Moggallana died at the hands of the killer for the misdeed of his previous life. So one should not do evil deed secretly or being instigated by others.

Activities

Whose disciples were Sariputta and Moggallana at first?

Which doctrine did Sanjaya Belatthaputta follow?

What was the chief advice of Sariputta?

Write down the gist of the verses of Moggallana.

Lesson: 2
Visakha

At the time of Buddha, there lived a rich devotee of a noble family in the city of Bhaddiya. His name was Mendaka Setthi. He had a son named Dhananjaya. His wife's name was Sumana Devi. They were very pious, generous and were devoted to humanitarian service. Visakha was born to them. From the childhood visakha was very generous. She was famous for generosity and patronage. She became immortal in the history of Buddhism for her generosity and service to the Bhikkhu-sangha.

Once getting an invitation, Buddha, with his disciples, came to Bhaddiya city to ordain a Brahmin and about three hundred of his followers. On the occasion of the arrival of Buddha, The Mendaka Setthi went to see Buddha with Visakha. She was then seven years old. She had five hundred companions, five hundred maid servants and five hundred well decorated chariots. Visakha got the opportunity to pay homage to Buddha from very near. Being informed of the virtues of Visakha, acheived by her in her previous birth, Buddha precahed her Dhamma. Everyone presented there listened to the sermon with deep respect. Hearing the sermon Visakha with her five hundred companions and the Mendaka Setthi attained the fruition of Sottapatti. Mendaka Setthi with due respect invited Buddha along with his Bhikkhu Sangha to take midday meal at his house. Buddha accepted the invitation. Next day he arrived at the house of and the Mendaka Setthi with his disciples in proper time. Mendaka Setthi entertained Buddha Bhikkhu-sangha with delicious foods with. Buddha instructed them about the Dhamma. Visakha and the members of the family of Mendaka Setthi were delighted greatly at this. They requested Buddha and the Bhikkhu-sangha to stay fifteen days more. Seeing their respect and devotion Buddha agreed. As a result Visakha got a wonderful opportunity in her childhood to hear the sermons of Buddha and to provide him her service.

With the passage of time, Visakha attained the age of marriage. The parents became active to marry her off. There was a merchant named Migara at Savatthi. He had a son named Punna Vaddhana. Visakha was married to Punna Vaddhana at the family level. The father ofVisakha sent her to her father-in-law's house accompanied by a large number of slaves, chariots, precious jewels and gems. The father of Visakkha gave her ten admonitions to live with amity and peace in her father-in-law's house. These ten admonitions are considered as universal admonitions.

They are:

1. Don't take the indoor fire to outdoor. It means that if you find any fault with any member of your father in law's house, you must not tell them others.
2. Don't bring outside fire inside. It means that if any neighbour tells ill about the members of your father in law's house you must not tell them it.
3. Give only to him who gives. It means that you should lend only to those who returns.
4. Don't give to him who does not give back. It means that don't lend the person who borrows but never pays back.
5. Give to him who gives or does not give. It means that if a relative is poor and has no capacity to pay, you should give them.
6. Eat happily. It means that when the seniors finish eating take information about the meals of others and take your own meal.
7. Sit happily. It means that you have to sit in such a place that you should not have to get up at the sight of the seniors.
8. Lie happily. It means that after you have finished all the household chores and after the lying down of all the members of the family you will go to bed.
9. Take care of fire. It means that you provide necessary nursing carefully to the seniors and children.
10. Show devotion to the father-in-law, mother-in-law and husband as you show devotion to a God.

These admonitions are given in the marriage ceremonies and in different social programmes till today. These admonitions play a great role in keeping the family happiness.

The merchant Migara, the father-in-law ofVisakha, celebrated his son's marriage for seven days. Prosenjit, the king of Kosala and many other respectable personnels attended the mamage.

Visakha tried to complete the household chores all by herself. Her father-in-law and mother-in-law were satisfied with her. But the merchant Migara was a follower of ascetics. They did not wear clothes. They came to the house of the merchant Migara. One day the merchant Migara took Visakha before them on the occasion of the Gurupuja. Visakha found them without clothes. She expressed her annoyance. The asceties felt her state of mind. They said to the merchant, "this lady is the disciple of Gautama Buddha. Remove her from the house. Otherwise you will be destroyed." The merchant became very anxious at this.

One day Migara was eating frumenty mixed with honey sitting on the Mahapalanka. At that moment an Arhant came to the merchant Migara's house for alms. Seeing him, the merchant did not show any desire to give him something. Visakha could not give anything without the permission of her father-in-law. She said to the stranger Bhikkhu, "Venerable Sir, please go elsewhere. My father-in-law is taking stale food." Hearing this merchant Migara became angry. He said to Visakha, " Go away from this house." He ordered the slaves to drive her out. But everyone of the house was fond of Visakha. Hearing this Visakha said, "I am not a bond-maid. You can not drive me out according to your sweet will. My father sent me to my father-in-law's house by engaging eight respectful persons. Call them. If they find me guilty, I'll go away. But I will never leave the house with defamation." The angry merchant Migara called the witnesses. They wanted to know about the cause of such behaviours from Visakha. In the reply Visakha said, 'my father-in-law is eating stale food' it means that he has been blessed with the fruits of religious merits of his previous birth. He is eating the food which he has earned thus". She got the Judgement in her favour.

In another night she went outside the room taking the lamp in her hand. The merchant wanted to know the reason of it. Visakha said that getting the news of the delivery of a mare she along with the bond-maids went to the stable taking the lamp." Then merchant said. "Didn't your father forbid you to take the fire from home to outside? Why did you ignore his instruction?" Visakha said, "Yes, he did it. But I have not violated his command. I am obeying his instruction. By 'not taking the indoor fire to outside' he meant that I must not talk about the faults of the members of my father-in-law's house to others. I never speak ill of my house to other." Then she explained other instructions of her father to her father-inlaw. The merchant Migara realized his fault.

Mean while having faced with undesired questions repeatedly, Visakha decided to go back to her father's house. She said to her father-in-low, 'I am now ready to go back to my father's house.' Hearing this merchant Migara admitted his fault. He repeatedly requested Visakha not to go to her father's house. Seeing the humility of her father-in-law Visakha said to her, 'You are a devotee of the unclothed ascetics. I am the worshipper of the Tiratana. I am the daughter of the race that has a profound respect for Budhasasana. I can not but serve the Bhikkusangha. If you give me the permission to donate and hear the doctrine of Buddha at my sweet will, I will stay. The merchant Migara agreed.

After a few days, Visakha invited Buddha with his disciples at her house. The unclothed ascetics also came and stayed outside when they got the news that Buddha with his disciples were going to the house of the merchant Migara.

They thought that if Migara take refuge in Buddha, they would be deprived of the charity. With this fear they forbade the merchant Migara to meet Buddha. According to the advice of them the merchant Migara remained in his room seeing the Bhikkhus. After arranging the gifts Visakha called her father-in-law. But according to the words of the unclothed ascetics he told her to complete the charity. Visakha gave the gifts to Buddha and his disciples with deep respect. After the completion of the act of charity, Visakha called her father-in-law to hear the doctrine of Buddha. The merchant thought that if he did not go now it would be a great offence. Thinking that, he was about to go there. At that time the unclothed ascetics said, 'If you want to hear the Dhamma of the Samana Gautama, hear it from behind the curtain. They thought that Budda had a magical power. They would spell the merchant Migara and would make him his flower.

According to the command of the ascetics the merchant Migara sat behind the curtain. Buddha said, 'the merchant, wherever you may sit whether behind the curtain or behind the hill or even behind the horizon, my words will reach everywhere.' Saying this, Mahakarunika Buddha, started preaching. The merchant attained the fruition of Sotapatti. After that, in front of Buddha he addressed Visakha as mother and said, 'Mother, you have rescued this son after so long.' Since then Visakha is called 'Migaramata' or the Mother of Migara.

From then on, at the initiative of Visakha, arrangements were made for the midday meal everyday for the Bhikkhu-sangha. The merchant himself became respectful to Buddha and his disciples. Visakha built a large monastery at Savatthi by spending eighteen crores gold coins and donated it to Buddha and his disciples. This is known as 'Pubbarama Vihara'. Visakha sought the co-operation of Moggallana for the supervision of the construction work of the Vihara. Moggallana helped to construct the Vihara with his five hundred followers. It is said that, Moggallana with the help of his psychic power took only nine months to complete the Vihara. The two storied Vihara had one thousand rooms. Visakha decorated all the rooms after her liking. Four months festival was held on the occasion of the handover of the building. Visakha had to spend still more nine crores gold coins. Buddha performed six 'Vassavasa' or rain retreat in diferent times at Pubbarama Vihara. Visakha went to the Vihara thrice everyday taking food, other necessary things, incense etc. Once, Visakha asked for eight boons from Buddha. Buddha granted them. These boons have unveiled a new side ofVisakha. The boons are:

1. Visakha will provide food to any Bhikkhu who will come to visit Buddha as long as she lives.
2. Visakha will provide clothes to the Bhikkhu-sangha as long as she lives.
3. Visakha will arrange all facilities of medical treatment for the sick Bhikkhus as long as she lives.
4. Visakha will provide food to the attendent of the sick Bhikkhus as long as she lives.
5. Visakha will supply necessary diet to sick Bhikkhus at Vihara as long as she lives.
6. Visakha will provide 'rice gruel' to the Bhikkhus as long as she lives.
7. She will give clothes to the Bhikkhunis as long as she lives.

Profound conscience of charity and generosity has been expressed through Visakhas prayer for the boons. In this way Visakha accumulated unlimited virtues by engaging herself to the service of Buddha and the Bhikkhu-sangha at her own delight. Five hundred Bhikkhus took meal everyday at the house of Visakha. Visakha had ten sons and ten daughters. Each of them had ten children. All of them had strength and wealth and lived happily. Visakha became famous as 'Maha Upasika' or 'the great devotee' in the history of the Buddhist Religion. From the life of this great devotee we learn that not enjoyment, it is sacrifice that makes a man great and noble. So everybody should be infused with charity and sacrifice.

Activities

How man advice did Visakha's father gave to her?

How did Visakha ordain her father-in-law?

How may boons did Visakha seek from Buddha? What ae these?

Lesson : 3

King Prasenjit

Prasenjit was the king of Kosala. Savatthi was the capital of Kosala and a very prosperous town. Buddha had delivered many sermons and precepts in Savatthi. Many historical events and memories of the life of Buddha are associated with that place. For that Savatthi is the major place of pilgrimage. The present name of the town is Sahet-Mahet. It is now situated in the North Province of India. Prasenjit was the son of Mahakosala and contemporary of Buddha. He got

education at Takkhasila. Lichchhavi Mahali and Kolio prince Bhandula were his fellow students. He came back to Takkhasila after completing his learning and acquiring knowledge in crafts. Mahakosala, his father became satisfied beholding his skills in knowledge and crafts and enthroned him as the king of Kosala. After becoming the king, he used to govern the kingdom with rules and devotion. He loved the learned and virtuous' people very much and enjoyed their company. After getting the friendship of Buddha, king Prasenjit became the follower of Him. He passed his life being the worshipper of Buddha till his death.

Though the king Prasenjit was the follower of Buddha, he was sympathetic to the other religious sects. It is known that once he made preparation of 'Mahayagga' (great sacrifice). But he freed all the animals that were collected for sacrificing at the advice of Buddha. Latter he gave up the 'yagga' and set free the sacrificing animals. He often went to Buddha and took His advice in different matters. In the 'Samyutta Nikaya' of the Tipitaka there is a chapter named 'Kosala Samyutta' in which many advices of Buddha given to the king of Kosala Prasenjit are included. Once, Buddha advised him to take moderate meal. Obeying the advice of Buddha, he possessed a good health.

Mallikadevi was the wife of the king of Kosala Prasenjit. She was the daughter of a gardener. But she was very intelligent. The king loved her and believed her much. He took her advice in any matter. One day he asked the queen, 'Queen! Whom do you love very much?' In the reply she said, 'there is none dearer than oneself.' the queen was very pious, so she spoke the truth. The king informed Buddha of the matter and Buddha confirmed the statement of Mallika to be true. After marriage, Mallika gave birth to a daughter. The king was dissatisfied at the birth of a daughter. At this Buddha said, 'If the women are properly educated, they can be equal to men and can rule the state efficiently'.

The king Prasenjit respected Buddha very much. So he was very eager to create family relationship with the clan of Buddha. The king Prasenjit invited Buddha with his disciples for a week and entertained them with the best food items. On the seventh day he invited Buddha to eat food everyday at his house. Being unable to accept the invitation, He requested Ananda to take the invitation. Ananda with his Bhikkhu-sangha went to the house of the king everyday to eat meal. As the king was busy, he could not take care of them. In the thought of being neglected they prevented themselves from eating food. The king was stricken with mental anguish. He decided to marry a daughter of the Sakya clan

for the purpose of serving the Bhikkhu-sangha and to have relationship with the clan of Buddha. At that time the Sakyas never established marital relationship with any one other than their clan. King Prasenjit was a very powerful king. Thinking of the possible danger of rejecting the proposal of the king, they made an alternative arrangement. Mahanama was the king of the Sakyas. Vasavakhattiya, a daughter of Mahanama, was born in the womb of a slave Nagamunda. He gave her in marriage to Prasenjit. A son was born to Vasavakhattiya. His name was Virurava. Virurava did never get honour in the house of his maternal uncles. Once, the Sakyas dishonoured him by calling him the son of the slave. He became furious at this. He was seeking opportunity to take revenge. One day he dethroned king Prasenjit, his father, with the help of the commander-in-chief of Kosala and took the power. Prasenjit fled to Savatti and died there within a short time. Then Virurava attacked Kapilavatthu and exterminated the Sakyas. But while he was returning to his country after the war being over, he was fallen into the deluge of water and was killed along with his army.

The mentionable contemporary of king Prasenjit were Bimbisara, the king of Magadha, Pradyut, the king of Ujjayani, Udayana, the king of Kosambi. King Prasenjit and the king Bimbisara were relatives. Bimbisara, the king of Magadha married Kosaladevi, the sister of Prasenjit. He got Kasi as a token of dowry from the king Prasenjit. Kasi became the part of Magadha. A friendly relationship grew between the king of Magadha and the king Prasenjit. Ajatasattu, the son of Bimbisara played a leading role in performing the royal duties. Being instigated by others, he imprisoned his father. King Bimbisara died in the imprisioned condition. Hearing the news king Prasenjit got furiated and Kasi was taken back. For this reason Prasenjit and Ajatasattu were at war for several times. He was able to defeat Ajatasattu at the fourth time and was kept imprisoned till he was dethroned. Later he gave his daughter Vajira to him in marriage and gave him the village Kasi as a token of dowry. Hearing this Buddha advised him by saying, "the man who wins makes many enemies. The person who is defeated suffers from mental anguish. But the person who has no defeat or victory can enjoy peace for ever."

Sumana, the sister of king Prasenjit, took intiation as Bhikkhuni and joined the sangha. Hearing and following the preachings of Buddha, she obtained Arahattaphala, the fruit of Arahantship. King Prasenjit and his wife Mallikadevi loved very much to donate Buddha and his Sangha. Prasenjit built Rajakarma Vihara at Jetavana in Savatthi. He built a guest house at the request of his

chief queen Mallikadevi. It became famous as 'Mallikarama'. Sitting here Buddha delivered religious instructions. There was a deep forest named Anjanavana not far from Savatthi. King Prasenjit used to go on hunting there. Theri Sujata attained Arhantship hearing the religious instructions of Buddha. King Prasenjit abandoned the killing of animals after hearing the Dhamma of Buddha.

Prasenjit was devoted greatly to charity. Once he invited the Buddha with His five hundred disciples at Jetavana. Calling the citizens he said, 'Come and witness my charity.' The citizens beheld the charity. Then the citizens also invited the Buddha with his disciples and said to the king, 'The great king now sees our charity.' Having witnessed the charity, the king thought that his subjects had shown greater charity than he. I will again arrange greater charity. In this way competitions were held between the king and his subjects on charity. Being defeated again and again, the king thought, 'Could I never make charity like my subjects?'

Being informed of this queen Mallika arranged for a great charity. In that programme the king distributed the gifts to the Bhikkhusangha by his own hand. About fourteen crores of coins were spent for this purpose. By paying tribute to the Buddha he said, 'Reverend Sir, my gifts contain all the material of everyday use.' He also said, I no more get pleasure in war and in extending the kingdom. I want to pass the rest of my days in peace and happiness.' At this the Buddha said, 'The arrangements of the items in a gift is not important. Intention of the mind and the respect and devotion are more important. For the propagation of the Buddha's religion, the service they provide to the Buddha and the Bhikkhu-sangha, good rule and act of great charity afterwords king Prasenjit and queen Mallika are immortal in the history of the Buddhism.

Activities

Why did Virurava kill the Sakyas?

Which kings were contemporary with Buddha?

What was the relationship between king Prasenjit and king Bimbisar?

Lesson : 4
Punnika Theri

After accumulating the virtues in the present life and the life preceding this lady was born of an aristocratic family during the era of Vipassi Buddha. She became worried at the thought of rebirth when she was grown up. She went to the

Bhikkhunis. Hearing the Dhamma, she entered into the sangha. She was maintaining the life of a Bhikkhuni by observing the precepts thoroughly. She attained proficiency in the Tipitaka by reading it attentively. By the consequences of her sensitiveness of her previous birth she was born as a daughter of slave in the house of Anathapindika at Savatthi during the' time of Buddha. Then she was given the name Punnika. It is said that she was named Punna or Punnika as the number of the children was hundred after her birth.

After hearing the preaching of the Buddha, known as the roar of a lion, she attained the fruition of Sotapatti. Later she was able to make a Udaksuddhi Brahmin to follow her opinion by reasoning. For this her master freed her from slavery. After getting the freedom she entered into the sangha and attained Arhantship. The incident run thus : In her slavery life her everyday work was to bring water from the river in the very early morning. She had to get water even in the early morning of the winter season because of the fear of her master's punishment and rude words. In the morning of bitter cold an Udaksuddhi Brahmin bathed in the river from which Purnika collected water.

Udaksuddhi is a kind of holy practise of purifying life by getting wet into water. One day she saw the Brahmin immersed in water. She asked him, 'Brahmin, I collect water from the river in the winter morning for the fear of my master. For which fear are you bathing in the morning of this bitter cold?' In reply, she said, 'Punnika! I am observing the custom of washing the result of sinful act. The sinful acts that you do in your old or young days can be freed by the bath of purification.'

Punnika said, 'Who has told you that bath of purification can free one from sins? It is a foolish advice given by a fool. If it does so, then heaven is confirmed for the tortoises, frogs, snakes, crocodiles and aquatic animals. If it happens so the killers, thieves and inefficient workers will also get rid of sin by the bath of purification. If the river can wash the sin previously done, virtues will also be washed away. 'Q Udakshuddhi ! Clean your mind's difilement first, and then wash your body. Do not commit sin publicly or secretly. If you commit sin, there is no way of salvation. You will not get rid of it if you even flee. If there is fear of sufferings, if sufferings is unpleasant to you, take refuge in Buddha, Dhamma and Sangha, observe the precepts.' By realising in this way Punnika proved the falsity of the bath of purification and was able to make the Brahmin follow her

opinion. From studying the biography of Punnika it is known that an ordinary bond-maid can be famous in the world because of the influence of her good consciousness and wholesome deeds. Even women can attain Arhantship by her perseverance and austere endeavour.

Activities

Write down how was Punnika able to make Udaksuddhik Brahmin to follow her opinion.

Do you support the arguments of Punnika? Put arguments in favour of your answer.

Lesson: 5
Bhikkhu Shilabhadra

Shilabhadra was the first supreme pride of Bengal. He was adorned with many titles as acknowledgement of his work. The titles were Sastraguru, Dhammaratna and Gyanakara. He was born in 529 AD. He was born in the then Bhadraraja clan of Chandina in Comilla. It is known that his nickname was Dantabhadra. He became famous as Shilabhadra after his initiation into Buddhism.

Shilabhadra was uncompromising in acquiring knowledge. He studied Veda, technology, syntax, medical science, philosophy and other branches of knowledge in his early age. He was eager to acquire knowledge from his childhood. By abandoning royal honour and wealth, he travelled ancient India in search of truth. While travelling ancient India he visited different monasteries. He tried to know about the religion and philosophy of Buddha. Thus he reached Nalanda. Nalanda was then a university of high standard. This university was developed basing on the monasteries. Though it was monastery based university, the people of all classes had the entrance. During the time of Shilabhadra ten thousand students and one thousand five hundreds teachers were there. Acariya Dhammapala was the principal of Nalanda Mahavihara; Shilabhadra took initiation under his tutorship. It is the place where he took 'Upasampada (higer ordination)' according to the rule of the religion of Buddha and became Bhikkhu.

Then he learned the essence of the Budhism by arduous practice and perserverance and acquired wisdom in explaining the difficult theories of Buddhist scriptures simply. Shilabhadra not only took the essence of the mysticism of Dhamma and philosophy from Acarya (teacher) but also continued to ask questions entering into the depth of the truth until he got the eternal truth. In this way he extended the periphery of knowledge and made it transparent. He obtained efficiency in many subjects.

Shilabhadra earned much praise by defeating a famous Brahmin Pundit (scholar) in a debate. Then debates were prevailing in ancient India. Even kings and emperors were associated with it in many ways. It was taken as a matter of great pride in having great scholars in their own countries. So, the kings and the emperors were also interested in arranging such debates. An incident like this happened while Shilabhadra was staying at Nalanda.

Arriving at the state of Magadha, a Pundit of South India claimed that no pundit was equal to him in spiritual knowledge and also proclaimed his superiority. He called the pundits of the state of Magadha in a debate on religious matters. Hearing this king of Magadha sent a messenger to Acariya Dhammpala whether agreed to participate in the debate or not. Acariya Dhammapala gave his consent and got ready to go to Magadha immediately. His disciple Shilabhadra was then in Nalanda. He politely requested Acarya, 'Give me the permission'. He was then only thirty years. Acarya Dhammapala was very pleased. Already he has heard the analysis and explanation of the theories made by Shilabhadra. So he had much confidence in him. He gave him permission. At this time many young disciples became perturbed at the decision of Acarya. Addressing them all, he said, 'I am sure that Shilabhadra will be able to defeat this pundit.' Many peaple attended the Dhammasabha (religious meeting). Shilabhadra defeated the pundit excelled in spiritual knowledge. The erudition of Shilabhadra spread in all directions. Being satisfied the king of Magadha gave him the revenue of a town as a permanent scholarship. But' Shilabhadra refused to accept it. He said that 'Ticivara' (three robes) worn by the Bhikkhus is sufficient. After the request of the king, he agreed to accept the city and he established a Sangharama (monastery) there. The monastery was named as 'Shilabhadra Sangharama Vihara.' All the Bhikkus, Samanera addressed Shilabhadra as 'Saddhamma Bhandara (storehouse of true religion)' in great respect. In fact he was the best of all in the comtemporary time of Mahasthavira Shilbhadra. He was expert in all kinds

of learning and had fame as a pundit. Shilabhadra, the first among the Bengalese, was able to attain this fame. The Bengalese feel proud of this achievement till today.

After completing his study he joined as a Professor in the Nalanda Mahavihara. After the demise (Nibbana) of Acariya Dhammapala, he was appointed in the post of the Acariya unanimously. His demise occured at the age of 125 in 654 A.D.

Activities

Where and from whom did Shilabhadra take initiation into Buddhism?

Why was Shilabhadra given the revenue of a town as a permanent Scholarship?

Exercise

Fill up the gaps

1. Seeing the dignified appearance of Assavajita .... was charmed.
2. Moggallanaa was .... psychic power.
3. You would rather wash the .... of mind than wash your body.
4. The father of Visakha gave .... admonitionss to Visakha.
5. .... was the first Bengalese who earned fame in Nalanda Mahavihara.

Short Question

1. Which ism did Sanjaya Belatthaputta follow?
2. To whom did Visakha pray for the boons and how many were they?
3. Why was Punnika freed from the slavery?
4. Why are we proud of Shilabhadra?

Essay type questions

1. How did Sariputta and Moggallana obtain the post of Aggasavaka of Buddha?
2. Evaluate the importance of ten admonitions of Visakha's in preserving family peace.
3. Write about the contributions of king Prasenjit in the propagation of the Buddhism.

4. Write down elaborately about how Punnika became a Bhikkhuni from a slave.
5. Describe the life and works of Shilabhadra.

Multiple Choice Questions

1. In what Moggallana was the best of all?

a) in the worldly knowledge
b) in the spiritual truth
c) in the psychic power
d) in the physical strength

2. The purpose of king Prasenjit in marrying Sakya daughter –

i) as the Bhikkhu-sangha abstained themselves from taking meal.
ii) for the hope of getting Kasi state.
iii) to create family relationship with the clan of the Buddha.

Which one is Correct?

a) i b) i & ii
c) i & iii d) i, ii & iii

Read the following passage and answer the question no 3 and 4.

Papiya Tanchanga is a pious lady. Because of her poverty she does the domestic works in the houses of others. One day she inspired a superstitious man to be ordained in her own religion by proving hollowness of his work by putting arguments.

3. To which Theri of the Biographics is the above mentioned incident related?

a) Punnika b) Uppalavanna
c) Potacara d) Khema

4. As a resultt of Papiya's accomplishment of the work Papiya–

i) will gain praise.

ii) will get good remedy.

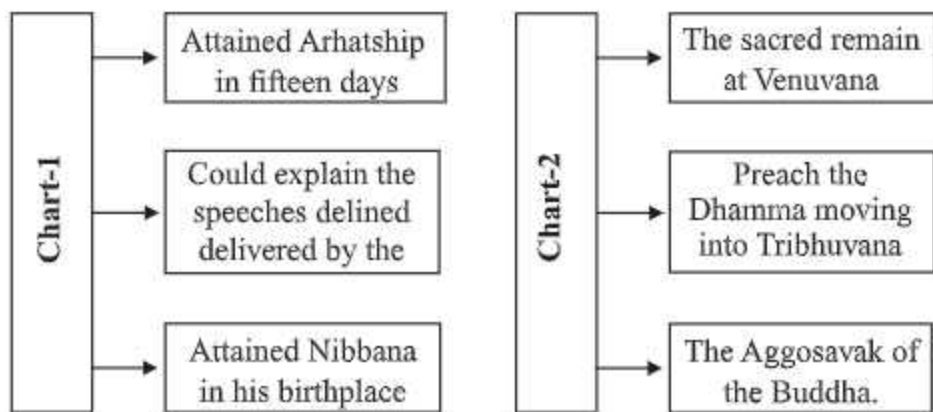
iii) will attain Arhantship

Which one is Correct?

a) 1 & ii b) ii & iii

c) i & iii d) i, ii & iii

Creative Questions

1.

a) When was Shilabhadra born?

b) Why was Punnika freed from slavery?

c) Which follower of the Buddha had the similarities described in chart? Explain.

d) Analyse the contribution of the person described in Chart-2 as a Aggasavaka of the Buddha in the propagation of Buddhism.

2. Episode - 1

Rupen Barua was much eager in acquiring knowledge from his childhood. He was named Dhammamitta after his ordination in the Buddhism. He attained competency in many aspects of the religious knowledge by his arduous practise and perseverance. He also attained competency in explaining the difficult theories of the religion. Being satisfied with him he was addressed as 'the storehouse of true religion.'

Episode-2

Going to the monastery everyday Brin ta Barua serves the Tiratna (the Buddha, Dhamma and Sangha) and accepts the five precepts (Pancasila). She got married when she was matured. She reflected her father's advice given to her in her family life after marriage.

a) What is the present name of Savatthi?

b) Why was Moggallana attacked by the killer at the Kalashaila Mountain? Explain.

c) Which character narrated in the incident-1 has the similarities with the character narrated in the Biography? Explain.

d) Because of her influence of the activities described in incident-2 Brinta Barua will be redeemed in the present life preceding-Do you agree with the view? Show arguments.

Chapter Eleven

The Daily Activities and Duties of the Buddhist Bhikkhus and Devotees

Everyone has to perform some daily duties systematically in order to live a beautiful life. Some of the works are related with the physical fitness. Some are for living religious and moral life. Some are related with education and earning. These are commonly known as daily work and daily religious rites. There are some daily religious rites for the monks and the Buddhists to be performed. Besides, there are some instructions of Buddha which are mandatory to perform. In this chapter we will learn about the daily religious rites and mandatory instructions for the monks and the Buddhists.

By the end of this chapter we will be able to–

* describe the daily religious rites and instructions for the monks;
* mention essential doings of the monks;
* describe the obligatory daily religious rites and instructions;
* explain the contents and teaching of the Sapta Aparihaniya with its background.

Lesson: 1

The Daily activities and the duties of the Buddhist Monks

The persons who have accepted the order of the religious mendicants giving up the domestic life, are known as the Bhikkhus (monks), Samaneras (ascetics) in the Buddhism. Their object is to maintain the state of continence and chastity and to seek the way to Nirvana. It is also the duty of the Bhikkhus and the Samaneras to propagate the Buddhist's doctrine to all people. Tathagata Buddha summoned this in His Dhammacakra Pravartana Sutta. He instructed many rules and regulations for the Bhikkhus and Samaneras for living a beautiful life. These have been depicted in the Vinaya Pitaka.

Anyone can have the entrance to the Buddhist Sangha by becoming Bhikkhu or Samanera. But they cannot be Samanera until the age of seven and cannot be the Bhikkhu if his age is less than twenty. Samanera means apprentice. To become a Samanera one has to be ordained in Samaneradhamma and take order of a religious mendicant. He has to be introduced to the rules of the continence and

chastity and has to be complied with them. After that one can be the Bhikkhu from the Samanera. Buddha has directed some deeds and instructions as mandatory for the Bhikkhus and the Samaneras. These are known as daily religious rites and instructions. The description of the daily religious rites and instructions of the Bhikkhus and the Samaneras is given below:

The Ten Precepts or Dasasila:

The Samaneras have to accept Ten Precepts (Dasasila) with Trisarana everyday. The observance of the Ten Precepts is compulsory daily religious rites for the Samaneras. The Ten Precepts are to avoid the following habits of: 1. killing, 2. theft, 3. adultery, 4. telling lies, 5. drinking of wine, 6. eating food in the afternoon, 7. passion for music and dance, 8. using perfumes and garlands, 9. lying down in luxurious bed, 10. acceptance of gold and silver.

The thought of supervision:

The Bhikkhus and the Samaneras should think about the food, dwelling places, clothes and medicine-the four basic elements essential for maintaining life before taking them. These are known as the thoughts of supervision. There are:

1. The thought of supervision about Civara: The Bhikkhus and the Samaneras have to think about the wearing of Civara in that way : 'I am wearing this Civara to protect from the bites of the insects, reptiles; to prevent cold and hot, dust and shame not to create Pancakamaguna.'

2. Thought of supervision about Pindapata: The Bhikhus and the Samaneras have to think during eating food in that way: 'I am eating food only to maintain life, not to beautify the body and to encrease physical strength.'

3. Thought of supervision about Sayanasan: The Bhikkhus and the Samaneras have to think in this way while lying down: 'This lying down is only to prevent cold and heat, to protect from the attacks of insects, bites, dust, sunrays, reptiles and to accomplish the concentration of the mind not to pass time unnecessarily in idleness or sleep.

4. Thought of supervision about 'Gilano Prottoy Bhikkhus and the Samaneras have to think in that way while taking medicine: 'I am taking this medicine according to the requirement to cure disease. There is no other bad intention.' The thoughts of supervision while taking the mentioned basic elements are called 'the present thought of supervision.'

One should do the thoughts of supervision before the sun rising, after eating mid-day meal and during the evening prayer. These will be considered into theft and debt if any person enjoys these without thinking so. The thought of supervision produces the cause of destruction of greed malice and illusion.

The four things which should not be done:

The Bhikkhus and the Samaneras have to abstain themselves from doing four things which are known as 'Cari Akoroniyo'. These are 1. not to commit adultery, 2. not to commit theft, 3. not to kill living beings, 4. not to claim as having supernatural power, the fourth instruction was introduced during the famine at Vesali. At that time some Bhikkhus claimed themselves to be the possessors of god gifted power. By circulating this they drew the attention of the householders and collected food. So Buddha ascribed some rules and regulations to keep them away from circulating and showing the supernatural power.

Food:

The Bhikkhus eat single meal a day. But they have to finish eating meal before noon or before 12 o'clock. Generally the Bhikkhus and the Samaneras live on begging. But the Bhikkhus and the Samaneras can take meal going to the house of the common people if they are invited on the occasion of religious festivals.

The articles of everyday use:

The three robes (three Civara) such as Sanghati, Uttarasangha and Antorbas (under garments), alms bowl, razor, needle and thread, girdle and water strainer are the eight daily necessary articles that can be used by the Bhikkhus and the Samaneras. Buddha has directed that these articles are sufficient for the Bhikkhus and the Samaneras to live.

The Practice of Self-Cotrol:

Reciving of gold and silver is absolutely forbidden for the Bhikkhus. If any laity offers those, the Bhikkhus can not possess them. Either he has to return it to the giver or donate it to others. If he donates these to the laymen, he can take other articles of daily necessaries in exchange. But the Bhikkhus can not take them for themselves. He can take these things for other Bhikkhus or the Bhikkhusangha. The Bhikkhusangha can take the immovable things like land, monasteries for the development of the rule of Buddha. The kings, emperors and laymen donated in this way during the time of Buddha. But these properties will be counted as the properties of the Sangha.

Panca Bhavana (The Five Thoughts): The Panca Bhavana or five thoughts is a Bhavana or meditation that is to be done everyday by the Bhikkhus and the Samaneras. Metta Bhavana (Meditation of Loving-kindness), Karuna Bhavana (Meditation of compassion), Mudita Bhavana (Meditation of sympathetic joy), Asubha Bhavana (Meditation of Profane things), Upekkha (Meditation of neither attachment nor aversion) - these are known as 'Panca Bhavana or Five thoughts'. The Bhikkhu-Samanera practises this meditation day and night sitting in a solitary place. Panca Bhavana or Five thoughts abstain themselves from greed, lust, malice, hostility and sexual appetite.

Panca Bhavana or the Five Thoughts are:

Metta Bhavana (Meditation of Loving-Kindness): Let all living beings be free from enemies, danger, disease, fear and live in happiness - this benefactory thinking is known as Metta Bhavna.

Karuna Bhavana (Meditation of Compassion): Wishing emancipation from sufferings being sad at the sufferings of others is called 'Karuana Bhavana'.

Mudita Bhavana (Meditation of Sympathetic joy): To feel happiness in mind seeing the beauty, honour, profit, wealth and fortune of others is known as Mudita Bhavna. No living being may be deprived from the property that he deserves is the main thing of Mudita Bhavana.

Asubha Bhavana (Meditation of Profane things): The human body is the container of diseases and impurities and subjugated to impermanence and death. Meditation on those things is called 'Asubha Bhavana'.

Upekkha Bhavana (meditation of neither attachment nor aversion): To think about the eight types of worldly matters such as loss and profit, honour and dishonour, disrepute and praise, happiness and sorrow with a calm mind is called Upekkha Bhavna.

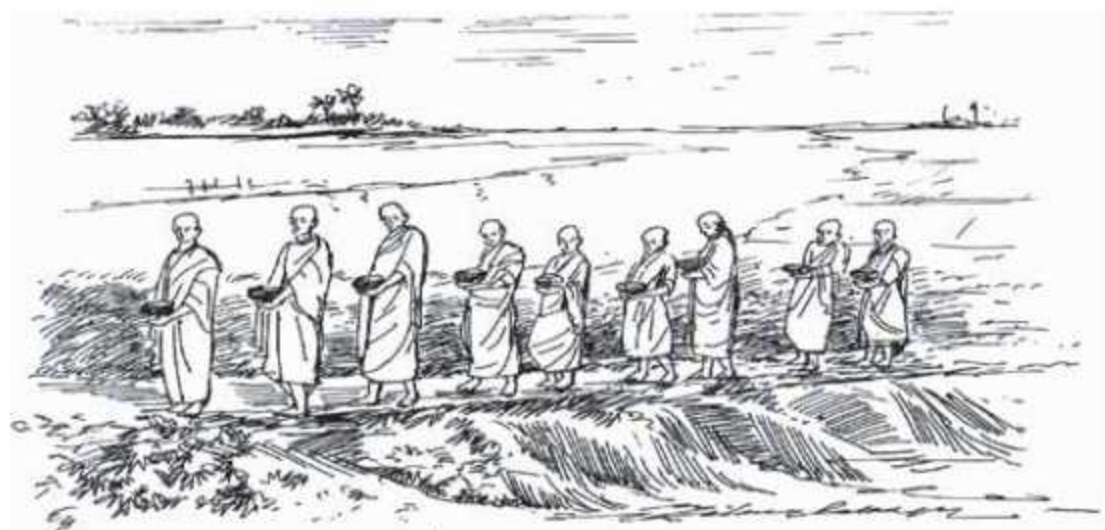
Jhana and Samadhi:

Jhana and Samadhi are the parts of everyday activities of the Bhikkhus and the Samaneras. The concentration of mind is not possible without the practice of meditation. Men are easily entrapped by desires, greed, malice, illusion and longing always chase us. Human mind remains restless due to these. Mind is restless by nature and is allured both by good and evil. If it is not possible to control that kind of mind, the emancipation from craving is not possible. For that reason, wise men try to control their minds. The object of

meditation is to control the mind. The restless mind is to be made settled and concentrated through the meditation. The Bhikkhus and the Samaneras have to attain the concentration of mind through the daily practice of meditation. This is the first stage of meditation. To attain salvation one has to surpass four such stages. The practice of meditation instructed by Buddha is known as 'Vipassana'. The ceaseless practice for the purpose of attaining salvation being free from illusion is known as Samadhi. 'Samadhi' starts from the second stage. In that stage only the memory remains surpassing the happiness and sorrow. Six types of knowledges are gained through Samadhi. These are divine vision, divine hearing, to know the attitude of others, to recollect the memories of the previous births, to gain the power to control passions and to attain supernatural or psychic power. Arhant Bhikkhus possess these special knowledge. They have perceived the salvation and will never born again.

Obligatory duties for the Bhikkhus:

The Bhikkhus have to comply with 227 precepts or 'Silas'. An elaborate explanation of these precepts which are obligatory for the Bhikkhus is found in the 'Patimokkha'. The Bhikkhus have to recite the Patimokkha' at least twice in a month, on a full-moon day, on the fourteenth day of the dark fortnight. Most of the precepts described in the Patimokkha were delivered at Rajageha. These precepts are known as 'the Precepts for the Bhikkhus' or 'the Bhikkhusila' as these are instructed for the Bhikkhus. The precepts have been divided into eight types according to the importance. These are: Parajika (Defeat), Sanghadisesa (Requirement of the Sangha in the beginning, the middle and the end, Aniya (Uncertainty), Nissaggiya (Abandonment), Pacittiya (Expiation), Patideseniya (Confession), Sekhiya (Leaming) and Adhikarana Samatha.

The Bhikkhus have to maintain the rules and regulations depicted in the Patimokkha. Lord Buddha in his last advice before the Great Passing Away directed to perform duties without losing self-control. He also said that so long the Bhikkhu sangha will follow the right path having self control, the Saddhamma (true religion) will be continued. Advising the beloved disciple Ananda not to lament he said, 'Be yourself your lamp, be your own shelter, don't be dependent upon others, attain superiority by taking refuge in religion. 'Buddha has given the highest priority to the Dhamma and Sangha, the carriers of the Dhamma, in his absence.

Travelling of the Bhikkhus for the Alms

Activity

Write a report on the daily activities of a Bhikkhu collecting information from a Monastery (Group work)

Lesson : 2
Daily activities and duties of the Laities

Buddha had delivered many religious advices for the ordinary devotees so that they could live a gracious, beautiful and peaceful life. These religious advices are found in different books of the Tipitaka. These religious advices of Buddha addressed to the laities are known as 'Gihi Vinaya' or rules for laities.

These advices are mainly found in the Sigalovada Sutta, Kalahavivada Sutta, Parabhava Sutta, Mangala Sutta, Vyegghapajjha Sutta, Khaggavisana Sutta, Lakkhana Sutta, Gihipatipada Sutta, Dhammika Sutta, Gahapativagga, Vidura Pandita Jataka. These sermons or instructions of Buddha are compulsory to perform for the laities. The daily activities and duties narrated in the Tipitaka are briefly described below.

1. Sigalovada Sutta:

While staying at Venuvana Vihara at Rajageha, Buddha met a son of a Brahmin named Sigalaka. After bathing in wet dress Sigalaka was paying homage to the six directions : east, west, north, south, up and down. When Buddha asked about this, Sigalaka said that he is making obeisance to the six sides being advised by his father and because of the paternal custom. Buddha realized that Sigalaka has not realized the underlying implication of the homage to the six sides. Then He explained the underlying meaning of making obeisance to the six sides and gave some instructions about the duties of the laities. These are given below :

The avoidance of the four types of troubled work (Klistakarma): A pious householder should avoid four types of troubled works such as killing, theft, adultery and falsehood.

The avoidance of the four types of sinful acts: A religious householder should avoid the four types of sinful acts such as wilfulness, envy, fear and committing sinful acts being ignorant. These sinful acts destroy fame and honour.

The avoidance of six offences: Taking intoxicating drugs, travelling at an unsuitable time, involvement in amusement, gambling, bad company, idleness-these six offences should be avoided by the pious laities because :

a) **One has to suffer from six bitter consequences for taking drugs:** They are - 1. loss of wealth, 2. quarrels increase, 3. different diseases are originated, 4. disreputation spreads, 5. becomes shameless, 6. devoid of knowledge of ascertaining or differentiating good and evil. For these reasons one may also lose one's life.

b) **Because of the untimely travel:** 1. one may be unprotected 2. the wife and sons may be unprotected, 3. the properties may be unprotected, 4. fear will always be active in the mind, 5. may be scandalized for sinful acts, 6. may have to face unexpected incidents.

c) If one is always involved in amusement and delight, one has to pass time in fear always.

d) **Gambling, that is to say, playing cards, playing dice:** 1. increase enemy for the winner, 2. the person defeated feels repentance, 3. honour is destroyed, 4. no importance is given to the words in the meetings, 5. harrasments from the friends and relatives and 6. becomes unable to sustain the family members.

e) **For keeping bad company:** 1. deceitful, 2. characterless, 3. drug addicted, 4. imposter and 5. robbers may be friends : As a result, the character is defiled and life may be lost.

f) Becase of the idleness riches do not and grown riches are destroyed.

The Signs of a friend: A person who dissuades a friend from doing sinful acts, engages him in good deeds, makes him hear unheard, give the directions towards heaven is known to be a real friend. One should make friendship with them.

The Signs of an enemy: The person who always plunders the wealth of others, excells only in words and imcapable of action, is a sycophant and inducer is an enemy in the guise of a friend. He should be abandoned.

The six sides of a householder: The religious householders should perform six types of duties and responsibilities. These are called to keeping the six side.

a) Making obeisance to the east indicates to perform the duties and responsibilities toward the parents. The duties towards parents are done in five ways. These are 1. to support the parents in their old age, 2. to complete their tasks before the task of self, 3. to keep the honour of the clan, 4. to be heir of their properties by being obedient and, 5. to give gifts in memory of the dead ancestors. Parents also have five duties towards their children to perform. These are 1. to dissuade them from sinful acts, 2. to engage them in good deeds, 3. to educate them in proper time, 4. marry them off at the proper age, 5. to make them heir of the properties judging their eligibility.

b) Making obeisance to the west indicated to performance of the duties towards the wife. One has to perform five types of tuties towards the wife. These are 1. showing respect to the wife, 2. to be courteous, 3. to be satisfied with own wife and not to be involved with others wife, 4. to have the authority over property and wealth and 5. to provide her with clothes and amaments to the best of one's capacity. The wife also has five duties towards her husband to perform. These are 1. to do the household chores properly, 2. to greet the family members and the guests cordially, 3. to have profound love for the hosband, 4. to be skilful in household work and be free from laziness.

c) Making obeisance on the north indicates the performance of the duties toward the relatives and the friends. One has to perform five types of duties towards them. These are 1. to donate and to provide temporary monetary help, 2. to use sweet words, 3. to do them well, 4. express profound sympathy and 5. to treat them well. One has to perform five types of duties towards relatives and sons of the family. These are 1. to protect them when they lose self control, 2. to protect their property and wealth, 3. to assure him in fear, 4. not to desert him in danger, 5. to honour him.

d) Making obeisance on the south indicates that one has duties towards his teachers. One has to perform five types of duties towards the teachers. These are 1. not to sit in the high seats in the presence of the teachers, 2. nurse them, 3. to obey their orders, 4. to pay attention to their advices and 5. to practise learning. The teacher also has five types of duties towards the students. These are 1. to submit beautifully, 2. to teach in detail, 3. to select the textbooks, 4. to praise the students to the friends and 5. to protect them from danger.

e) Making obeisance to the up indicates the duties towards the Samaneras and the Brahmins. One has to perform five types of duties towards the Samaneras and the Brahmins. They are 1. to serve respectfully by giving food, clothings, medicines and dwelling places, 2. to make the public respectful to them, 3. to wish their welfare, 4. to greet them respectfully and 5. to entertain them with the best food. The Sramanas and the Brahmans also have their duties towards the householders. These are 1. to dissuade them from sinful acts, 2. to engage them in good deeds, 3. to wish them good, 4. to reveal the unheard to them and 5. to correct the known things and to show the good way.

f) Making obeisance to the down means to perform the duties towards the staff. One has to perform five types of duties towards the staff. These are 1. to handover the duties according to their abilities, 2. to give them sufficient fees, 3. to nurse them during the diseases, 4. to divide among them the best food and 5. to give them rest sometimes. The staff have also five types duties towards their masters. These are 1. to get up from the bed before their master gets up, 2. to go to bed later, 3. to take only the given things, 4. to complete the work rightly and 5. to praise their master.

2. Vyegghapajja Sutta

Once the Buddha was staying in the village Koliya. A Koliya named Vyegghapajja requested Buddha to give some advice to the househonders who are confined to the earthly matters for the welfare in this world. Buddha directed them to follow four auspicious rules in the earthly life. These instructions have been depicted in the Vyegghapajja Sutta. The instructions are:

Enthusiasm: One should have the zeal to earn with labour and honesty for one's livelihood. One must be enthusiastic about the completion of the work nicely.

Preservation: One has to conserve the money and the property which have been earned through honest means so that the thieves, abductors, jealous relatives or fire can not destroy them.

Connection with the honest people: One should mix with the persons who are respectful to Triratna, wise, Virtuous and Wellwishers. One should follow their honest qualities, Only they are good friends. Their contact is essential to build an honest life.

To live a disciplined life: To cut his coat according to his cloth is the sole duty of the householders. They should be frugal in expenditure. They also have to avoid miserliness. Leading a life in accordance with the income and expenditure is called a disciplined life. In this regard Buddha has also said that if one possesses the four good qualities, he will be highly benefitted in this world and the world hereafter. These four qualities are respect, precepts, donation and wisdom.

3. The instructions of Buddha about the income and expenditure: Buddha has advised to use the earnings or the profits by dividing it into four. These are:

1. Keep one fourth for yourself. Donate one part from this part
2. Employ two fourths in agriculture or trade.
3. Save the fourth part so that you can use it in adversity.

Besides, Buddha has given many religious instructions for the householders. By following these the domestic life can be happy as well as one can advance towards the way to Nirbana. So all the householders should abide by thes instructions.

Activities

Write down the underlying significance of householders keeping the six sides.
How many qualities of the householders have been mentioned in the Gahapatibagga ?
How far is the advice of Buddha regarding the income and expenditure logical ? Justify.

Lesson: 3
Rules for the Householders

The good conduct denotes humanity. Good conduct and self-restraint are the preconditions to live in a society. Venerable Dharmapala Thera of Sri Lanka has written a book titled 'Gihidina Cariya' in the Ceylonese language. The book contains the code of conduct to be practised by the householders. Some rules as mentioned in the book are quoted below:

Duties to be done in the morning:

After rising from the bed a Buddhist has to wash his face and hands and worship Buddha. It is his ardent duty. One should go to the Bihar to worship and adore if the monastery stands at the nearest distance. If it is not possible, this can be performed at home. Having finished adoration he has to clean the furniture and fittings. Thereafter eating breakfast he has to meditate on Metta Bhavana. After that he has to payattention to the usual work.

Meal: One has to wash face, hands, legs properly before eating meal. One should eat food delightfully. One should not eat food having the remains in the hand. One should not take food inathentively. The food should be chewed properly. One has to leave the seat after taking the permission of the companion, parents or brothers and sisters if necessary. One should not talk and walk while eating. One should not make sound while eating. After eating meal one should wash face and hands properly. One should eat meal everyday at proper time.

Rules for bathing and wearing:

One should not wear dirty clothes. Thought small in quantity one has to wash and clean the clothes timely. One should not wear the perspirated clothes. One should not bath without wearing clothes. Nose, hair and feet should be cleansed properly. One should pare the nail before they become long.

Rules for walking on the roads:

One should follow the locally prevailing rules while walking on the highways. One should be careful not to touch the body of othrers with the umbrella if one has any. While walking one should not be inattentive. While crossing the road look carefully to the right and left. One should be careful about eating food on the way. One should help the blind, old and children in crossing roads.

Code of conduct in the meeting:

One should participate in the meeting properly dressed. One should present one's opinion with arguments by showing honour to the opinion of others. It is improper to speak in one voice. By maintaining the highest civility and courtesy one should stay in the meeting. Punctuality is the precondition of participating in the meeting as well as running it.

To visit a patient:

It is a social and moral duty to see the ailing relatives, friends and neighbours. One should show sympathy and has to encourage him. One may take necessary medicine and diet as far as possible. One should sympathize and encourage the persons who attend the patient. One should take precautionary step before visiting the patients attacked with contagious diseases. One should not stay in the room of the patient for a long time. One has to change the dress after visiting the patients and wash face, hands and legs. It is one of the important health rules.

To have a glance at the deadbody:

It is a social as well as a religious duty to see the deadbody of relatives and neighbours. One should go there wearing clean dresses and the dresses should be put off and washed after returning. One should condole the bereaved members. Birth and death are two common events. All living being are subject to death. In this way one can console them and express sympathy. One should have to attend the religious performances done for the dead. To help if it is needed is a good work.

The duties of the children in the family:

In a family the children have to perform many duties. Except studies, they have to help the family in different works within the range of their capability. They have to participate in the family works in a particular time and during leisure. They should help the parents in their business. They have to keep their eyes on all matters though the help is not needed. This increases the knowledge and experience. Bookish knowledge does not serve in the real life without the working experiences. They should keep in mind that any honest labour is full of dignity.

Nomenclature: The persons should be named according to the religious faith. This increases the intimacy and familiarity with their own religion. Names can be given according to the tradition of own country, customs and tradition of the forefathers.

The performance of daily religious rites:

Every Buddhist household has a Buddhasana for the performance of the daily religious rites. A statue or an image is kept there. The householder Buddhists generally worship three a day before the family Buddhasana. Rising early in the morning and after cleaning the face, hands and feet the Buddhists worship Buddha with flowers, drinks, food and fragrant incense. In that same manner, Buddha is worshipped with food and drinks before 12 clock at noon. In the evening in the same manner Buddha is worshipped again' with lamp, fragrant incense and drinks. By reciting the fixed verse, one has to dedicate the offerings with devotion. It removes the darkness from the mind and creates love for the Buddhists.

Activity
Prepare a day-to-day record according to the rules for the householders.

Lesson: 4
The Seven Conditions for Welfare

There was a prosperous kingdom named Vesali during the time of Buddha. The Vajjis and the Licchavis, were the followers of Buddha. The Licchavis built in magnificent Kutagarasala Monastery for Buddha and His Sangha. Buddha observed the rain-retreat (vassavasa) for five times there. Buddha delivered more than one Suttas and instructions while. He was staying at Vesali. The 'Satta Aparihaniya Dhamma' for the householders is one of them. 'Satta Aparihanyo Dhamma' means the seven indispensable duties. While staying at 'Sarandada Cetiya' Lord Buddha delivered these instructions to the Vajjis. The Vajjis proved themselves to be unconquerable and prosperous nation in ancient India by following these seven indispensable duties. Any nation or society that follow these seven indispensable conditions are never defeted. These are :

1. Taking decisions through the meetings unitedly.
2. To edit together the decisions that have been accepted and if a new cause arises, to solve it unitedly.
3. Not to introduce any kind of corruption in the society or in the state level. Not to discard the good policy of the ancestors and should abide by the ancient principles and instructions.
4. To respect, honour, feel proud of them and adore them. To follow their commands.

5. Not to misbehave with the wives and young girls that is to say to preserve the honour of women.
6. To preserve the monasteries, cetiya built by them and their given properties properly and to follow the Buddhist religion.
7. To serve and protect the Arhants and virtuous Bhikkhus by providing them with necessary donations, to arrange their happiness and facilities and to ensure their safe stay.

The Satta Aparihaniya Dhammas for the Bhikkhus: Lord Buddha delivered seven indispensable duties for the permanence of the Buddhist Sangha and these have been compiled in the Mahaparinibbana Sutta. Buddha delivered these instructions for the future welfare of the Bhikkhusangha and He said that by following these they will never be defeated. The seven indispensable rules for the Bhikkhus are :

1. The Bhikkhus will be united.
2. The Bhikkhus will perform duties of the Sangha being united together.
3. The Bhikkhus will follow the instructed Shikkhyapadas.
4. The Bhikkhus will honour, adore and serve the senior monks.
5. The Bhikkhus must not be under the control of the desire for the cause of rebirth.
6. The Bhikkhus will pay close attention to austere ascetic practises for Nibbana in the forest or in a lonely place.
7. The Bhikkhus will make arrangements for the ease and comfort of the Bhikkhus who have come and who have not yet come.

In this way Buddha has delivered the obligatory principles and instructions to be observed in His absence for the welfare of the householders, the Bhikkhus and the Samaneras and also for the practice of the Buddhists religion uninterruptedly.

Activity
Write a short essay on the merits of the Satta Aparihaniya Dhamma.

Exercise

Fill up the gaps

1) The wish for the deliverance from sorrow by being sympathetic with destitutes is called the thought of ....
2) One has to suffer .... results for taking drugs.
3) False .... is attributed for sinful acts.
4) The teacher also has .... types duties towards the students.
5) 'Be yourself your .... be your own shelter.'

Short Questions

1) Explain the present thought of supervision.
2) Differentiate between the Bhikkhus and the Samaneras.
3) What are the signs of friends?.
4) Describe the duties and esponsibilities of learners towards their families.

Essay type Questions

1) Describe the daily religious rites and instructions of the Bhikkhus and the Sramanas.
2) Describe the obligatory daily religious rites and instructions to be performed by the householders.
3) What is 'Sapta Aparihaniya Dhamma' ? Write in detail.

Multiple Choice Questions

1. What does 'Nisaggiya' mean ?

a) one should confirm b) one should notice
c) one should abandon d) one should perform.

2. Why are meditation and self-absorbed spiritual meditation obligatory to the Bhikkhus and Sramanas?

a) for controlling the mind b) for getting praise
c) for fame and distinction d) to be free from crime.

Read the passage below and give answer to the questions no 3 and 4

Amit Barua was ordained in the Buddhism. While he was eating food, the chief of the monastery asked him, 'Why are you eating meal ?' In reply he said, 'only to live'. Then the Bhikkhu said, 'Do you think in that way while you accept the four basic elements?' In reply he said, 'Yes, I do think in that way.'

3. What is called this type of thought of Amit Baua according to the daily religious rites and instructions for the Buddhist monks ?

a) thought of friendship b) five thoughts
c) thought of supervision d) thought of sympathetic joy.

4. By accepting that thought Amit will dissuade himself.

i) from greed

ii) from malice

iii) from desire of sexual urge

Which one is right ?

a) i and ii b) ii and iii

c) i and iii d) i, ii and iii.

Creative Questions

1. **List**

Side	Daily Activities
Practice learning	Eats food to live on, not to increase physical strenght and beauty
Respect elders	Meditates all the living beings be happy, be free from all the sorrows
Active to obey order	Wears yellow robe, not to create Pancakamaguna

a) Who should avoid six offences?

b) Why do the Bhikkus and the samoneras observe self control?

c) Why do the domestics observe the activities described in the list above? Explain with reference to the Sigalobad Sutta.

d) For whom the clues in the list above are applicable? Analyse according to the text.

2.

Event- 1

Woking early in the morning Dipak Barua serves the Tiratana after having breakfast. He crosses the roads carefully. He always helps in the funeral activities if someone dies in the locality and also very active to perform the responsibilities and duties of the family as he is the head of the family.

Event- 2

Reverent Aryapriyo Bhikkhu shows respect to the elder Bhikkhus as the part of the teaching of Vinaya. He remains united in Sangha and engaged himself in the practice of Nibbana.

a) What are the compulsory daily services for the Samaneras?

b) Why do the Bhikkhus practise Panchavavana?

c) Explain the behaviour of Dipak Barua in the context of the rules for the householders.

d) 'The event-2 is taken from the Satta Aparihaniya Dhammas for the Bhikkhus' -give reasons.

THE END

2025 Academic Year

Nine and Ten : Buddhist Religion Studies

আত্ম-শরণই অনন্য শরণ।

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